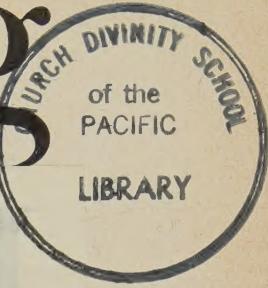


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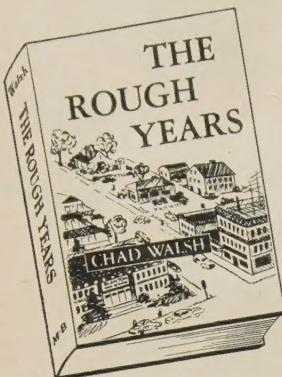
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The Epistle for the
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No Room for Gloating

AN AMERICAN DIALOGUE. A Protestant Looks at Catholicism and a Catholic Looks at Protestantism. By **Robert McAfee Brown** and **Gustave Weigel, S.J.** With a Foreword by **Will Herberg**. Doubleday. Pp. 216. \$2.95.

In *An American Dialogue*, Robert McAfee Brown looks at Roman Catholicism through Protestant eyes, and Gustave Weigel, S.J., considers Protestantism from the viewpoint of Latin Catholicism. Both writers employ great charity and both strike telling blows. Almost every facet of the current tension is honestly explored.

The two writers seem to agree that, in the human order, there is little hope of corporate reunion between Protestantism and Roman Catholicism. They see a common charity as the only meeting ground between the Protestant principle and that of the Roman Communion.

Unfortunately, neither Mr. Brown nor Fr. Weigel has any appreciation of the Anglican theological principle. As Anglicans, we commonly believe that God has revealed a body of saving truth. But God alone can comprehend the fullness of this truth. Since we can know only in part, there is a vast difference between revealed truth itself and this very truth as apprehended by the individual human intellect. The Anglican, therefore, does

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

October

9. Christ, Red Hook, N. Y.
10. Convent of St. Helena, Newburgh, N. Y.
11. St. Paul's, Brooklyn, N. Y.
12. Grace, Carthage, N. Y.; St. Andrew's, Turner Falls, Mass.; St. James', Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.
13. St. Gregory's Priory, Three Rivers, Mich.
14. Holy Trinity, Alhambra, Calif.
15. St. Paul's, Washington, D. C.

not look upon Catholicism and Protestantism as necessarily contradictory but possibly as complimentary to each other.

Fr. Weigel seems to make a feeble approach to the Anglican principle when he indicates some sympathy with Tillich's idea that, in the rejection of ultimates excepting God, the true Christian is a Protestant Catholic.

An American Dialogue, an important contribution to present ecumenism, will be especially useful for the Anglican because it thoughtfully studies the ideological weaknesses of both Protestantism and of Roman Catholicism. There is no room here for any Anglican gloating. Such studies as this writing seem to indicate that the Holy Spirit is more clearly revealing the future role of the Church in Christian reunion. If only the Anglican Communion will fully accept its mission to Christendom!

JOSEPH WITTKOFSKI

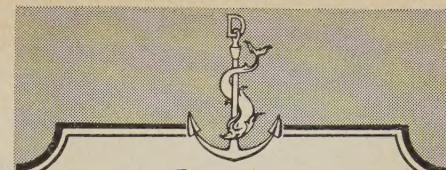
Toys of Immaturity

THE LIFE AND THOUGHT OF KIERKEGAARD FOR EVERYMAN. By **John A. Gates**. Westminster Press. Pp. 172. \$3.75.

The strange and compelling personality of Søren Kierkegaard, the father of existentialism, did not begin to be influential outside of Denmark until more than 50 years after his death. Today, existentialism as a philosophy, or as a criticism of philosophies, is found in many different settings, among Roman Catholics and atheists, neo-orthodox Protestants, Lutherans, and Anglicans.

In *The Life and Thought of Kierkegaard for Everyman*, Dr. John A. Gates, who is a Presbyterian minister and chairman of the Department of Philosophy and Religion at Westminster College, Fulton, Mo., gives a vivid picture of the sorrows and joys of this most melancholy of Danes. The relevance of Kierkegaard's thought to present-day men and women does not come through quite so vividly — perhaps because Dr. Gates confines himself to stating carefully what Kierkegaard actually felt and thought rather than reinterpreting these thoughts and feelings in contemporary terms.

A contemporary atheistic existentialist, Jean Paul Sartre, has summed up existentialism in the proposition that men are "condemned to freedom." They have the freedom to choose, the necessity of choosing, without the possibility of knowing what the result of their choices will be. In Kierkegaard's own writings, the dread-filled necessity is expressed in religious terms by Abraham's obedience to God's command to offer up Isaac as a sacrifice. The esthetic life, the life of mere feeling and appreciating, with its evasion of the necessity for moral choice, is condemned as a shallow and self-defeating kind of existence. The ethical life is better, in



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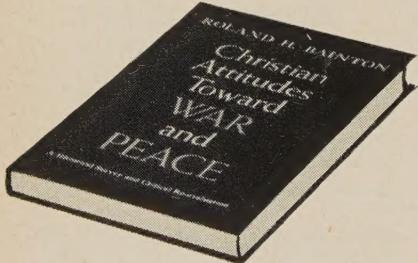
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that the man who chooses to will the good, at least begins to "be someone." "Then and so, he becomes a man, a human being, having a commitment and a purpose. A man without this basic purpose is really nothing. He is not a man. Existentially speaking, he does not exist" (p. 69).

But Kierkegaard goes on to criticize the ethical life as a merely "transitional stage" on the way to the "religious stage" of existence. A man who is truly existential is "keenly aware of his moral bankruptcy, of the wide gap between finite ability and infinite responsibility. He needs, and if he is desperate enough, he seeks, God" (p. 104). "Says Kierkegaard, 'Herein lies the profound suffering of true religiosity . . . to stand related to God in an absolutely decisive manner and to be unable to find any decisive external expression for this.'

Within this universe of discourse, a good many central features of modern life become irrelevant side issues. Science, the materialistic view of the universe, rational proofs of the existence of God, an "objective" view of truth — such merely intellectual concerns are the toys of spiritual immaturity — they emphasize facts at the expense of meanings. Kierkegaard "would not attempt to prove that a stone exists, but that something existing is a stone. The attempt of philosophers and theologians to prove God's existence is bad logic because it inevitably 'begs the question.' It also confuses two frames of reference. Logic is abstract, faith is existential" (p. 98).

To Kierkegaard it would be strange indeed that an atheistic school of existentialism could grow up, confronting secularist man with an existential challenge to be a meaningful secularist. It would be even more monstrous that an atheistic existentialism could find in the horror of a horrible crime a meaning parallel to the act of total submission to God which often results in worldly persecution and rejection of the Christian as an enemy of society. Perhaps his radical criticism of the lifelessness of "Christendom" would have to be modified by a realization that Christendom is the only setting in which pure existentialism can bring a man to Christ. Perhaps in our own day his radi-

Continued on page 22

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Comunions, missionary societies, or emergencies.

October

9. St. Arnaud, Australia
10. St. Asaph, Wales
11. St. David's, Wales
12. St. Edmundsbury and Ipswich, England
13. St. Helena, South Africa
14. St. John's, South Africa
15. Salina, U.S.A.

The Reviewers

Iris V. Cully is the wife of the Rev. Kendig B. Cully, professor of Christian education, Seabury-Western Theological Seminary, Evanston, Ill. She is herself a professional in the field of religious education and is the author of works in this field, including *Children in The Church* (Westminster, \$3.75).

Peter Day is editor of *THE LIVING CHURCH* and author of *Saints on Main Street*, the Seabury Press Lenten Book for 1960 (\$2.25).

The Rev. **C. Edward Hopkin**, Ph.D., professor of systematic theology and ethics in the Philadelphia Divinity School. He is the author of *The Watchman* (Crowell, \$3).

The Rev. **Judson S. Leeman**, M.D., a graduate of the General Theological Seminary, a priest of the Church, and practicing psychiatrist.

The Rev. **Francis C. Lightbourn**, S.T.M. has for the last 10 years been literary editor of *THE LIVING CHURCH*. His published material includes notices, review articles, news stories, editorials, etc., *THE LIVING CHURCH*, as well as longer or shorter pieces in *Religion in Life*, *Anglican Theological Review*, *Theological Pulpit*, *Lutheran*, *Milwaukee Churchman*, *London Church Times*, *Holy Cross Magazine*, and *Unitarian Register*.

The Rev. **Robert J. Page**, Ph.D., assistant professor of theology, Beulah Hall, Gambier, Ohio.

The Rev. **James B. Pritchard**, Ph.D., professor of Old Testament at the Church Divinity School of the Pacific. He is the author of works in his field, including *Archaeology and the Old Testament* (Princeton, \$5).

The Rev. **Massey H. Shepherd**, Jr., Ph.D., is professor of liturgics at the Church Divinity School of the Pacific. His latest work, *The Paschal Liturgy and the Apocalypse* (John Knox Press, \$1.50), was reviewed by the Rev. H. Boone Porter, D.Phil., in *THE LIVING CHURCH* of April 24th. In this issue, Dr. Shepherd in turn reviews Dr. Porter's first work, *The Days of Light*. Dr. Porter, formerly assistant professor of ecclesiastical history and instructor in liturgics at Nashotah House and now on a lecture tour in the Far East, will at the end of the year take up residence as professor of liturgics in the General Theological Seminary, New York City.

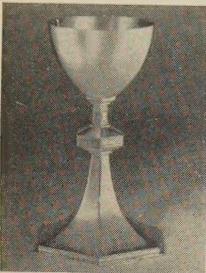
The Rev. **Arthur A. Vogel**, Ph.D., professor of apologetics and dogmatic theology at Nashotah House, Nashotah, Wis., and the author of *Reality, Reason and Religion* (Morehouse-Barlow, \$3).

The Rev. **Joseph Wittkofski** is rector of St. Mary's Church, Charleroi, Pa., and a frequent contributor to *THE LIVING CHURCH*.

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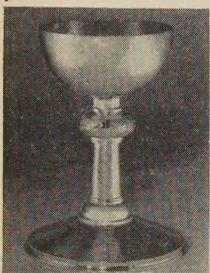
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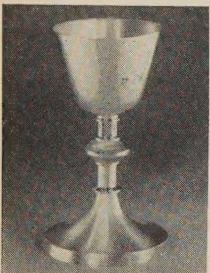
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.L.

Our Basic Content Curriculum

With the mounting demands to "give us more content," it might be well to ask what is meant by "content." In debate, some specific points are named, such as the Bible (or, "the old Bible stories,") the Prayer Book, the Commandments. Yet few critics have offered any organized scheme of content, nor do they seem to suggest that any now exists. "Give them content — the solid substance of the Faith," is the refrain.

Yet to an older generation, accustomed to teach the Catechism, not merely as a memory feat but as an outline for essential Church knowledge, an excellent working list has always been in our hands. The Catechism summarizes the essentials of the Faith which an informed layman should know and understand. Made thoroughly familiar with all its areas, by exact words and underlying ideas, the child who was well drilled in the Catechism could grow in knowledge of all its points throughout his adult life.

We give, then, the following outline of the Catechism (now found amplified in the Offices of Instruction) for reference as our only basic curriculum of biblical and theological content. Its eight points or areas, familiar to most of the older clergy, cover — or can be made to cover — all that a Christian ought to know and believe to his soul's health.

The Eight Areas of Experience

I. *The Christian Promise.* Baptism, the covenant with the individual. Starting from the most intimate point of a child's awareness, his own name, Baptism is taught first as a word, then as an experience by attending a Baptism, and later by the theology of the covenant relation. Here is content, not remote, but found rooted in one's own life.

II. *The Christian Faith.* The Creed, at first explained as the belief in the Holy Trinity, and later studied in all its details.

III. *The Christian Law.* The Ten Commandments, their historical origin, full meaning and application. Our Lord's summary.

IV. *The Christian Duties.* Our duty toward God and toward our neighbor. Tied to the Ten Commandments, the first four commandments are shown to be our ways of doing our duty to God, and the last six our duties to our neighbor.

V. *The Christian Prayer.* The Lord's Prayer, as the sample prayer from which we teach the many ways and kinds of prayer, corporate and private.

VI. *The Christian Church.* The holy community in which the pupil finds himself immersed, its nature and meaning and obligations, its history.

VII. *The Christian Sacraments.* The privi-

ileges and opportunities of the Christian community, our lifelong way, for every day and for the special steps in life.

VIII. *The Christian Ministry.* Its three orders and their several functions, their relation to the Church and to the individual member.

Since the Offices of Instruction are intended to be learned (and fully taught just before Confirmation, they can be considered a tabloid theological education, the essentials for the young communicant's start. Yet, considered as well rounded summary of the Christian way of life within the Church, their separate areas may well serve as sources of material for true content teaching for pupils of every age from childhood throughout youth. Can these eight steps be organized as the backbone of a graded scheme for a published curriculum? They do seem to have values that might be made to fit the steadily increasing understanding of the child.

A Better Concept

Curriculum writers have expanded certain of these items into a whole year course — e.g., Creed, Commandments, Sacraments. Yet none may be really learned, once for all, in a single term and expected to last for life. A better concept would be that, while any one might be the basis for a special course, every one of them needs to be repeated with expanding meanings, all through our guided curriculum. There are points about each which we can grasp slightly in childhood, and grasp increasingly as we grow older. Therefore, any scheme for applying this content should provide for review and repetition of every subject at several levels. Conceivably, a eight might be woven into the teaching of every year, at each level.

It should be noted that these are areas of *experience*. Although there are many words and definitions, each area is truly a part of Christian living. Thus considered, they may be presented first as experience, then with meanings discovered.

What of our familiar Bible stories? This outline is rooted in biblical theology, and will lead to countless portions of Scripture. The narrative parts of the Bible are really the background, the container, but not the true content.

The individual teacher, aware of the foregoing, may well keep before him the basic curriculum, and refer to it at time for balance.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.)

In a Fresh Way

I want to commend you for your judicious and helpful editorial on "The Religious Issue" in your issue of September 25th. Despite the volumes of material which have been written in the past few weeks on various aspects of this issue, you have highlighted certain dimensions of the discussion in a fresh way, and said important things about them. I will not prolong my message with details in that connection, but only say that you have done an excellent piece of work and I am grateful.

(Rev.) JOHN W. TURNBULL, Ph.D.

Associate Professor of Christian Ethics,
Episcopal Theological Seminary
of the Southwest

Austin, Texas

Many thanks for that excellent editorial on "The Religious Issue" in the current election campaign. It is the first statement I have seen that does full justice to the situation. It makes the essential distinction between a man's personal religion and the "official" religion of his Church, which I think is the key to the situation.

(Rev.) ROBERT E. MERRY
Church of the Nativity

Crafton, Pittsburgh, Pa.

Rummage Sale

Your September 11th issue of THE LIVING CHURCH carries an article, "Rummage Sale," which seems to me a new and absolute low in religious journalism. Many of us felt that the article some time ago on recent developments in the shapes of pews, by an executive of a church seating company, represented the nadir of THE LIVING CHURCH, but this more recent effort makes it pale into insignificance.

It would be impossible to cite, let alone debate, the hideous passages, because there are few if any which are not. However, the paragraphs suggesting removal of mirrors lest the battered hats not sell, and having a good laugh at thieves, are particularly offensive. The paragraph suggesting that needy cases — if they aren't "agents" of used clothing merchants — be sent elsewhere for their charity, is positively diabolical.

When the Church becomes so commercial, it indeed fits the scathing picture drawn by those outside. One look at an article such as this might well deter any sensible, honest inquirer from having anything to do with the Christian religion. For those already within, the article represents a terrible judgment upon us, and I cannot see how any Church publication could be a party to perverting religion, even in the name of any empty, upper-crust Episcopalianism. God will no doubt spare the author, who has had only the Church to give her the Christian religion. He may not deal so mercifully with us, who have allowed it to happen.

(Rev.) HENRY C. JOHNSON, JR.
Evanston, Ill.

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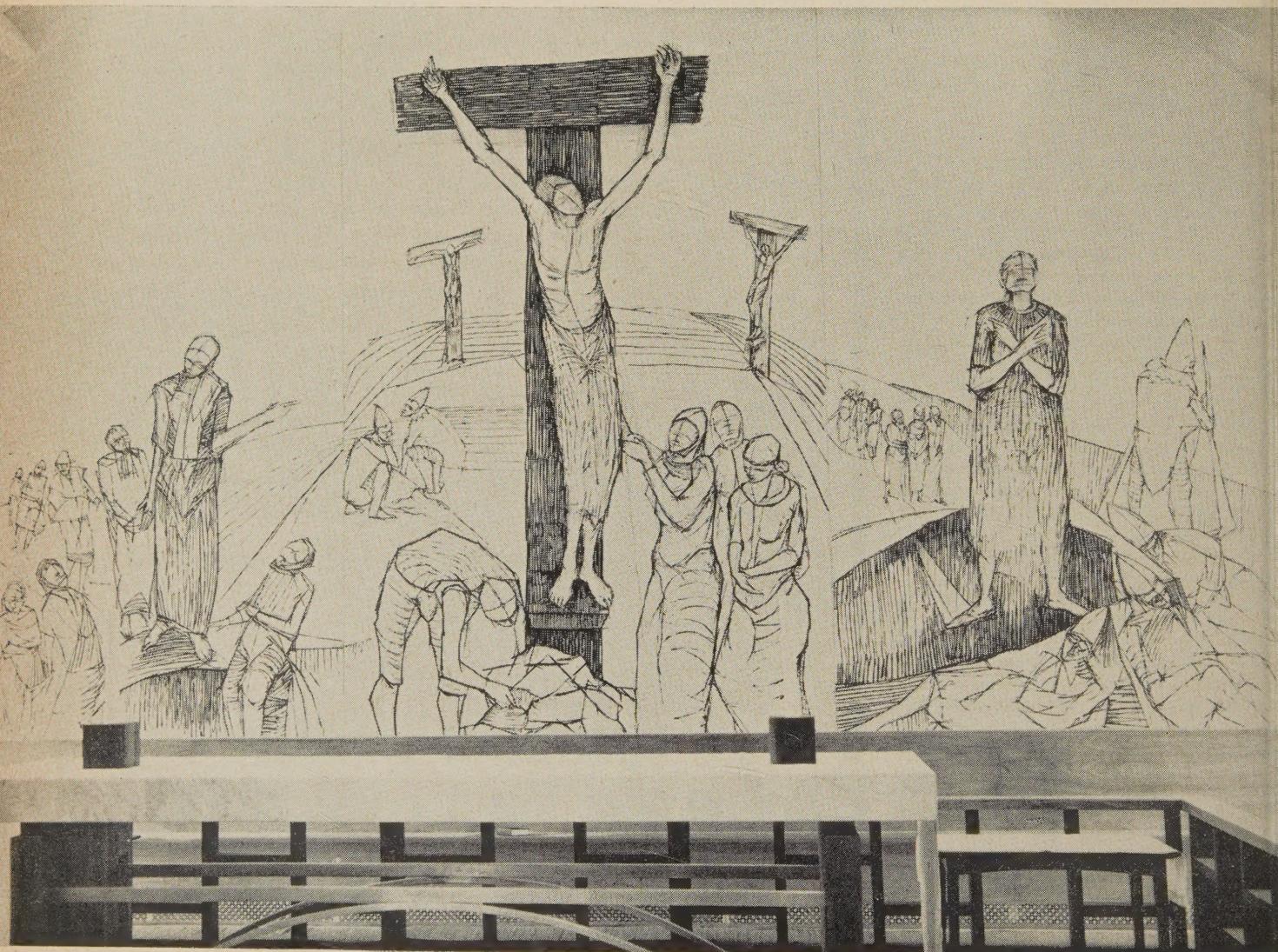
Black and White Mural

The mural in St. Michael and All Angels' Chapel, Episcopal Student Center, Duke University, Durham, N. C., is the work of Robert Broder-son, assistant professor of art, Duke University, and a gift of the University Religious Council. It is done in black paint on a white wall. The Rev. Joseph O'Brien is Episcopal chaplain.

The Collect for Monday before Easter, on which the three panels of the mural are based, is given here. Left panel shows the journey of Christ to Jerusalem and the fore-telling of His death; center panel is the Crucifixion; right panel, the Res-urrection.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen*

Prayer Book, p. 13



The Living Church

eventeenth Sunday after Trinity
October 9, 1960

For 81 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

PISCOPATE

Critically Ill

The Rt. Rev. Frederick Lehrle Barry, Bishop of Albany, is reported to be critically ill, with scant hope of recovery, at present time.

Bishop Barry returned early from a holiday in England, and was hospitalized. The seriousness of his illness was not understood until two parathyroid operations failed to help him. He was re-admitted to the hospital, and was found to be suffering from an abdominal malignancy.

Bishop Barry was consecrated Coadjutor of Albany in 1945, having served for five years as rector of St. Luke's Church, Evanston, Ill. He succeeded to the position of diocesan in 1950, on the retirement of Bishop Oldham.

The diocese of Albany, under Bishop Barry, recently completed a capital funds drive, with nearly a million dollars in receipts. The money was to provide a permanent revolving loan fund to aid parishes and missions, establish an advance fund for Church extension, college work, diocesan schools, and a conference and retreat center in the Adirondacks, pay off indebtedness on the renovation of the diocesan headquarters, and aid diocesan social services.

The Albany diocesan convention was to be held as scheduled, on October 3d, under the direction of Bishop Brown, Suffragan of Albany.

Two Dioceses

The Rt. Rev. Benjamin Tibbits Kemerer, retired Suffragan Bishop of the diocese of Minnesota, died on September 3d in Friendship, Maine. He was 84.

Bishop Kemerer was born in Vernon Center, Minn., in 1875. He studied at Hamline University, and was ordained to the priesthood in 1904 by Bishop Tuttle. He served as missionary to city institutions in St. Louis from 1904 until 1907. He was rector of St. George's Church, St. Louis, from 1907 until 1920. From 1920 until 1923 he was general secretary of the Field Department of National Council. He served as rector of St. Clement's Church, El Paso, Texas, from 1923 until 1928, and was rector of St. Paul's

Church, Duluth, Minn., from 1928 until 1930. He was awarded the D.D. degree by Seabury Divinity School in 1930.

Dr. Kemerer was consecrated Bishop Coadjutor of the diocese of Duluth (now a part of the diocese of Minnesota) in 1930. In 1933 he became diocesan bishop, and in 1944, when the diocese of Duluth was reunited with the diocese of Minnesota, he became suffragan bishop of that diocese, serving until his retirement in 1948.

Bishop Kemerer is survived by two daughters, Mrs. Elizabeth Porcher, and Mrs. H. H. Edwards, both of New Haven, Conn. Funeral services were scheduled to be held in the Cathedral Church of St. Mark, Minneapolis, September 28th.

South Carolina Elects

A special convention of the diocese of South Carolina met in the Church of the Holy Comforter, Sumter, S. C., on September 27th and elected the Rev. Gray Temple bishop, to succeed the late Bishop Carruthers, who died June 12th.

During the celebration of the Holy Communion opening the convention, Bishop Jones of West Texas delivered an address in memory of Bishop Carruthers. Mr. Temple, rector of Trinity Church,

Columbia, S. C., was elected on the fifth ballot.

Bishop Melcher, retired, of Central Brazil, and Bishop Rose, Suffragan of Southern Virginia, were nominees.

The election is subject to Mr. Temple's acceptance and the necessary consents.

DISASTERS

Wind and Water

Damage from Hurricane Donna spread from Key West to Winter Park in the diocese of South Florida.

The parish house under construction at Marathon was severely damaged. The churches at Key West had little property damage; however, a considerable number of trees and shrubbery were destroyed. Some damage occurred at the Chapel of the Venerable Bede on the campus of Miami University, apparently limited to the roof. The churches at Homestead had slight property damage. At Naples the church had water damage. The churches at Ft. Myers and Ft. Myers Beach, in the direct path of the hurricane, suffered losses largely limited to trees and grounds.

St. Michael's Mission, Sanibel Island, using a rented building, lost all of its contents except 20 Prayer Books, a cross, and two candlesticks. Punta Gorda,

SOUTH CAROLINA ELECTION

Name	1 Cl. Lay	2 Cl. Lay	3 Cl. Lay	4 Cl. Lay	5 Cl. Lay
Alexander, G. M.	1 1	1 1	1 —	1 1/2	— —
Clary, S. G.	6 2 1/2	4 2	2 1	— —	— —
Graham, Lee, Jr.	1 —	— —	— —	— —	— —
Guerry, E. B.	2 3 1/2	1 —	— —	— —	— —
Guerry, Moultrie	2 —	2 —	1 —	— —	— —
Haskell, L. A.	9 11	15 13 1/2	20 21	24 23	20 23 1/2
Hobart, R. J.	— 1/2	— —	— —	— —	— —
Lumpkin, W. W.	3 5	2 6	1 2	— 1	— 1
Melcher, L. C.	1 —	2 1/2	— —	— —	— —
Merrow, E. L.	3 1	3 1 1/2	1 —	— —	— —
Pinckney, J. A.	1 5	— 1	— —	— —	— —
Richardson, J. M.	2 1 1/2	— 1	— —	— —	— —
Rose, D. S.	2 —	1 —	— —	— —	— —
Satterlee, C. C.	2 4	2 2	1 1/2	1 1	1 —
Stoney, W. S.	3 —	4 —	4 —	2 —	1 —
Temple, Gray	9 9 1/2	11 16 1/2	20 24 1/2	25 26 1/2	33 27 1/2
Tisdale, T. S.	6 6 1/2	6 5	4 4	2 1	— 1
Turner, J. C.	1 2	— 2	— —	— —	— —
Williams, Peyton	1 1	1 1	— —	— —	— —
Votes Cast:	55 54	55 53	55 53	55 53	55 53

Necessary to elect: clerical, 29; lay, 27

in the same area, suffered minor losses. Sebring, Wauchula, and Winter Garden churches had some damage, largely to roofs. William Crane Gray Inn for Older People, also in the south central part of the state, had some water damage. Over \$700 worth of damage was done to the east roof of the diocesan house in Winter Park. Bishop Louttit's home library was badly damaged, as the part of the house in which the bishop had his books suffered a \$2,000 loss. Tree and other damage at the bishop's residence amounted to \$1,500.

The most devastating damage was to the center of the state, where the diocesan conference center is located. Camp Wingmann's new recreational hall was a shambles, and the new rector's house was demolished. The Rev. and Mrs. Lloyd A. Cox sat the storm out in a narrow hallway, with water lapping at their feet and more dripping on them from the ceiling. Winds reported to be 130 miles an hour lashed across Trout Lake, hitting the camp with full fury. Before the hurricane force reached its zenith, high gusts of wind and rain tore the roof off Fr. Cox's home, and left the interior exposed to the brunt of the storm. The porch was ripped off the house, furniture crushed, books soaked, and all the household possessions destroyed. The estimated cost to replace the rectory is \$15,000 to \$16,000.

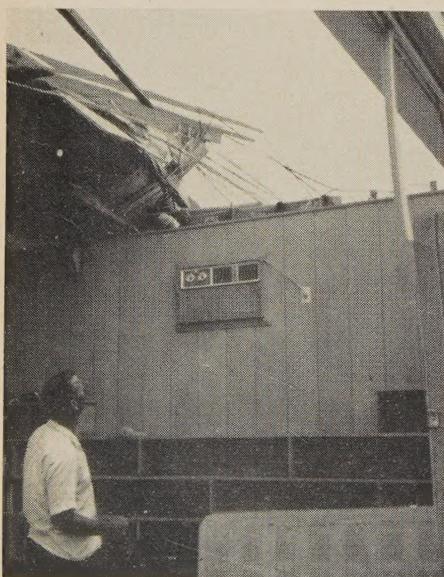
Coöperation for Marathon

In Detroit, a Roman Catholic whose close relatives narrowly escaped Hurricane Donna has joined an Episcopal businessman in "Mission to Marathon," a project designed to aid victims.

When Mr. Howard Ward, a Roman Catholic, heard from his son in Marathon, Fla., that every home in the community had been damaged and supplies of food and uncontaminated water were exhausted, he and his friend, Churchman

Fr. Cox and storm damage

Water at their feet; water from the ceiling.



Frank McDonald, owner of a mobile home firm, coöperated to send help.

A plea for clothing and powdered food went on the employees' bulletin board of Mr. Ward's firm. Mr. McDonald, in radio appeals, offered his sales centers as supply depots. The Jesuit order donated a mobile home to serve as temporary church, Mr. Ward's parish donated goods, and a Roman Catholic archdiocesan society provided funds.

Mr. McDonald is providing five mobile homes to serve as food and medical centers and to house the homeless. Each will be loaded with food and supplies and kept in Marathon until rebuilding begins.

[RNS]

RELIGIOUS ORDERS

Fr. Whittemore Dies

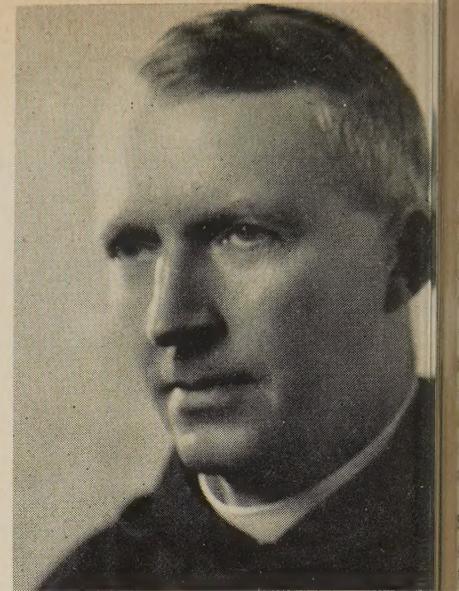
by the Rev. WILLIAM R. D. TURKINGTON

The Rev. Alan Griffith Whittemore, O.H.C., died in St. Luke's Hospital, New York, N. Y., on September 24th.

A man of great natural personal charm, Fr. Whittemore's influence extended to the whole Church. By his advice and nurture he was responsible for the founding of the Order of St. Helena. His literary gifts have given to the Church several books and tracts, among them *The Presence of God*, *Psychology Reinforced by Religion*, and *Are All Men Mystics?*

His first joy was the African Mission, but as superior of the Order of the Holy Cross he showed great gifts of administration, and during his 12 years in office became also one of the great mission preachers of his time. His great love for souls made him a sympathetic counselor and confessor, and his influence with individuals from all walks of life gained for him a host of friends who were the better Christians for having known him.

He was born in Boston in 1890 and spent most of his early life there, where his father was long rector of All Saints' Church, Ashmont. After preparatory years at Hoosac School, he went to Williams College, graduating from there in 1912. He was graduated from the General Theological Seminary in 1915, and as deacon and priest served for a year in the diocese of Maine. Entering the novitiate at Holy Cross Monastery in 1916, he was professed and stationed at the mother house until 1926, when he was sent for a 10-year tour to the Holy Cross Mission at Bolahun, Liberia. In 1936 he was recalled from there to serve two terms as superior during the eventful years just after the Father Founder's death. In 1949 he went again to Liberia. Soon after his return to West Park in 1952, he received permission from the superior, Bishop Campbell, to begin a life of enclosure at the monastery. There, until he was sent to the hospital for his last illness, Fr. Whittemore lived a life of quiet prayer in the regular daily schedule of the house.



Fr. Whittemore

Prayer, preaching, books, and an order.

EAST AFRICA

First African

The Very Rev. D. K. Nsubuga has been appointed by the first council of the diocese of Namirembe to be dean of Paul's Cathedral, Namirembe. The dean, the first African to hold the position, studied for a year at the Virginia Theological Seminary.

Namirembe is the see city of the diocese of Uganda, and will be the seat of the Archbishop of Uganda, who will be elected in November and take office in April, when the Archbishop of Canterbury inaugurates the new Province.

Prophecy

The bi-weekly newspaper of the Anglican Church in Uganda has stated that unless Belgium changes its policy in the Congo, which it governs under a United trusteeship, the country will become "another Congo."

The editor of *New Day*, in a feature article giving his impressions of a visit to Ruanda, says that the Belgian government is emphasizing tribal differences and discriminating against the Batutsi in favor of the Bahutu. If the present policy attitude is continued, he says, "they will bequeath Africa a second Congo."

To Improve Standards

More than £38,000 (\$96,400) has been granted to the East African theological colleges from the Theological Education Fund to improve the training of clergymen.

The Theological Education Fund is an arm of the World Council of Churches, assisted by a grant from an American foundation. College educated native clergymen are rare in East Africa; few of the Church have more than a junior high school education plus seminary training.

B R I E F S

DISCOUNTS FOR FLYING CLOTH: Reduced rates for clergymen who travel by air are now available over much of North America. Terms generally are 50% of regular first class and coach one way fares to participants in the plan, and some hotels are also giving discounts. For information: Airline Clergy Bureau, Municipal Airport, Sacramento, Calif.



UND RAISING: The vacation chin whiskers of Bishop Sterling of Montana were sold to an indignant whisker-phobe for the price of \$100 to the bishop's discretionary fund.



EYS TO EXPANSION: Bishop Dun of Washington dedicated two buildings at St. Albans, the National Cathedral School for Boys, on September 23d. Also participating in the service were the Very Rev. Francis B. Sayre, dean of the Washington Cathedral, the Rev. Canon Charles Martin, headmaster of St. Albans School, and the Very Rev. Albert H. Lucas, former headmaster of St. Albans and now dean of the Divinity School in Philadelphia.

Dr. Lucas received a gold key to the Lucas Building, named in his honor. Mrs. George L. Harrison, mother of three graduates of St. Albans, accepted a gold key to the Alfred R. True Building on behalf of Mr. True, who served the school for 38 years as master and assistant headmaster, and is traveling in Europe on sabbatical leave.



FIRST FOR TATOOSH: What is believed to be the first administration of the Sacrament of Holy Baptism on Tatoosh Island, off the northwest tip of Washington state, took place recently when the Ven. Walter W. McNeil, Jr., archdeacon of the diocese of Olympia, visited the land. In the U. S. weather station living quarters of Mr. and Mrs. Evelyn V. Pye, the island's 22 adult residents attended the Baptism of three children of Coast Guard and weather station personnel. "basket" lifted Archdeacon McNeil from the deck of a cruiser 100 feet to the top of the island.



FLUENCE: The Rev. John Daniel, newly elected president of the Lutheran Synodical Conference, said in an interview reported in the Milwaukee *Sentinel* that an Episcopal professor had years ago helped to forge his convictions when he told him, "We're thankful that in the 1930s, when many of us were 'going liberal,' the nodical Conference hewed to the line of biblical truth." The Synodical Conference is composed of the Missouri and Wisconsin Synods, the Slovak Evangelical Lutheran Church, of which President Daniel is a member, and the Norwegian nod of the American Evangelical Lutheran Church.



Bard students with Dr. Kline: Also a freshman.

EDUCATION

Circus Tent for Witnesses

The Presiding Bishop will be present along with other Church and lay dignitaries on October 13th when the Rev. Reamer Kline is inaugurated as the 13th president of Bard College, Annandale-on-Hudson, N. Y.

On a college campus where a Sunday morning will find a handful of worshippers in the Episcopal chapel (built in the mid-19th century by John Bard) this is a unique event. There has been no ministerial leadership on the Bard campus since the Rev. Dr. Bernard Iddings Bell ended his tenure in 1933.

Under the leadership of Dr. Donald G. Tewksbury of Columbia University, a new program in progressive education was devised in 1934, combining the ideas of Meiklejohn, Kilpatrick, and Dewey. This same year the original name of St. Stephen's College was changed to Bard.

Dr. Kline was rector of St. Mark's Church in New Britain, Conn., from 1944 until this year. He is convinced that "American undergraduates are hungry for religious experience, although they hesitate to accept it in its conventional form."

The new president of Bard College became a newspaperman after his graduation from Middlebury College and an M.A. in literature from the University of Michigan, but after two years decided on the ministry. He was graduated (*cum laude*) from the Episcopal Theological School. In 1955 Middlebury College conferred the degree of doctor of divinity on him.

Dr. Kline has served as chairman of the department of Christian education in the

diocese of Connecticut for 15 years and has been a member of the executive council of the same diocese. He has been a deputy to the General Convention three times, chairman of the New Britain commission on civil rights and the advisory committee of the New Britain Council of Churches. He served on the New Britain commission on urban development and as a convenor of the National Conference on the Church and the City.

Some 5,000 invitations have been issued for the inauguration to educators, alumni, trustees, recipients of honorary degrees, and prominent friends of the college. A circus tent will be erected on the campus to accommodate the guests.

Dr. Kline told this year's freshman class that he, too, is "a freshman with a great many new things to learn."

UPPER SOUTH CAROLINA

New Home

Culminating planning and discussion since the latter years of the episcopate of Bishop Gravatt, the diocese of Upper South Carolina occupied its new headquarters building in Columbia, to be known as the Diocesan House, at the end of July.

The new building is of Colonial architecture, on one floor, with offices for the bishop, the archdeacon, the consultant in Christian education, a reception-conference room, secretary's office, work room, and two offices for future expansion.

Diocesan offices were recently in the Security Federal Building in Columbia. The cost of the new building and lot amounts to \$55,000, approximately one

Continued on page 17

In a very special way God gets at us when we

cate thing at all. Our robust, logical, and very exciting study goes far beyond an emotional response into a secure and practical part of daily living." (Homemaker, mother of three.)

"As an advertising man, I am a small cog in the vast machinery of 'business.' My problem as a Christian is that of the preservation of spiritual values and my personal integrity in a society dedicated almost 100% to

"Take Up And Read"

by the Rev. George F. Tittmann

Rector, Church of the Holy Spirit, Lake Forest, Ill.

RNS



Perhaps the real news of our time is that lay people are discovering the Bible. They are finding their way into its whole message and meaning in a manner and to an extent never before known in Christian history. They are saying that it can make sense for anyone, whether he has much or little education, greater or less capacity for philosophical or theological thought. There are only a couple of "ifs":

The first "if" seems to be that a modern lay inquirer into the Bible should be willing to study along with others, and on some regular schedule; both the group stimulus and a kind of momentum seem to be important.

The second "if" is the beginning of a willingness to have one's basic ideas of God, history, and the human make-up disturbed from the plausible religious axioms of our times. This certainly means being willing to read the Bible for what it says, not simply for "what I get out of it."

Here are some testimonials from random lay people currently involved in weekly group study:

"... a precious and private thing that I was not sure I wanted touched is being subjected to an intellectual analysis. Through this Bible study I am finding it not such a deli-

They
couldn't
tell
the story.*

*The Good Samaritan modeled in wax by the Italian sculptor, D. Mastroianni.

gods of materialism. As against this background, the study of the Bible has given the strength to face reality — with renewed hope and confidence in man's essential worth. . . . True peace and happiness with the acceptance of one's fellow men, with all their weaknesses and strengths — all the capacities for good and evil."

"Bible study has not only made my faith more timely by tying the New Testament to the Old and thus making the Gospel come alive — but also by infusing meaning in all things social, economic, scientific, and even recreational. It has helped knit my life into a far more coherent whole, so that there is far more meaning in every experience." (Transportation economist.)

"Our group Bible study is much more valuable than Bible reading alone or having the Bible explained without discussion. The temptation to rephrase what the Bible is saying in terms of our own experience brings an ever deeper understanding in the sense of personal involvement and commitment, beyond an intellectual study of a subject detached from life. A Bible discussion group experiences the Church alive, people of God 'listening' to His word as being acted upon by the Holy Spirit." (Manufacturing executive.)

"The Bible has come alive! Now I discover exciting drama relevant to my daily life rather than a series of irrelevant, contradictory tales. Our stimulating discussions pose the heart of basic problems that confront us all." (Mother of four.)

"Things I have gotten out of our Bible class: (1) A feeling of deep fellowship and acceptance by the group; (2) We are each an instrument for the working of God's purpose; (3) A deeper sense of personal mission as a Christian; (4) An awareness of the deep and abiding love of God for all His children; (5) The wonderment one can't help feeling while watching God's purpose unfold in our life." (Nurse.)

"Through our kind of Bible studies, I, a 40-year-old habitual Episcopalian . . . derived my first glimpses of the solid, factual life concept of Christianity and the startling realization that I, personally, involved every moment — like it or not. (Securities analyst.)

"From our Bible studies has come a glimmer of the depth of meaning to be discovered in the Bible, the beginnings of an insight into its times, and a new awareness of its all-time application. And, I think, a little learning about each other." (Housewife.)

These are ordinary Churchpeople, not just those happy few in any parish who are accustomed to heavy reading or preoccupation with long second thoughts about life. With a good book as guide, and better without benefit of clergy (at least with their occasional help from the sidelines as observers and resource persons — seldom as teachers), any group of lay people can come up with experiences of solid excitement in a fresh reading of the Book of Books.

For the Garden Variety

With garden variety Christians in mind, there are some types of books on the Bible, with a few titles that will be found useful.

1) Commentaries on the Bible

There is really nothing better to do than begin with a prophet, Genesis, an epistle, or gospel. "It's surprising what light the Bible can throw on the commentaries," runs the saying in the clerical profession — but there is no substitute for an informed guide into the Bible's (to us) strange, new world. Use the Revised Standard Version, with the King James and new translations or paraphrases on hand for comparison. Recommended commentaries: The "Torch Bible Commentaries" (Macmillan) — cheap, not too lengthy, written by competent scholars for the general reader. The ones on Genesis I-XI and Revelation will be eye-openers — fascinating. Supplement this series with the same type in Bishop Neill's "World Christian Books" series (Association Press). And don't think the enormous *Interpreter's Bible* (Abingdon) is only for clergy and parish libraries. One wife and husband delighted each other, after a few months of group Bible study, by presenting one whole \$90 worth to each other for an anniversary gift and are browsing through it avidly.

(2) Introductions to basic Bible ideas

Basically, these are surgical instruments, directly cutting into our modern religious working-ideas with the point of view of Scripture. The probing takes place slowly, perhaps more deeply and with more permanent results, in a steady book-by-book journey through the Bible, but maybe after one such study, this kind of book simply must be used. Otherwise there can be too much leap-frogging to those favorite passages which we fit into an unconverted framework of thought. And when members are found to be not interested enough or "too busy" to keep on, it may just be that neither is true. Perhaps it's too painful, exposing, uncomfortable, threatening — the Surgeon at His painful, healing work.

Recommended: *The Unfolding Drama of the Bible* and *Rediscovering the Bible*, both by Bernhard Anderson — the former a 50¢ paperback specifically meant for group study, with methods suggested (Association Press), the latter a \$3.50 book (also Association Press) expanding on the

themes of the first — most readable, broad in sweep without neglecting helpful narration and detail. Dr. Anderson knows that we moderns must face the collision of our underthoughts with Bible axioms before we can really hear its truth, so he boldly confronts us with the fundamental but so-alien ideas of "chosen people," "prophecy," "holy," etc. This combination is tops for both introductory and advanced laymen's study. Among others: A. G. Hebert's *The Bible from Within* (Oxford, \$2.25) which surveys Bible ideas in their historical order of development and puts each writing into its theological setting; the absorbing approach of Suzanne de Dietrich is wrapped up in a new work *God's Unfolding Purpose* (Westminster, \$4.50) — a guide to the entire Bible under the floodlight of the Christian understanding of the full sweep of its meaning. (Mme. de Dietrich's method of study is summarized in a 50¢ booklet *Discovering the Bible*, Source Publishers, Box 485, Nashville, Tenn., 1953); Alan Richardson's *Preface to Bible Study* (Westminster, \$2), a compact booklet which has all the essentials, with a first-rate appendix on how to run a Bible study group; Charles West's *Outside the Camp* (Doubleday, \$3) — not exclusively Bible study, but containing some of the most stabbing contrasts between modern and Bible concepts illustrated in terms of the personal and political crises of our 20th-century world; the same may be said of *God's Kingdom and Ours*, by A. G. Hebert (SCM, 10/-), which gives a good Anglican roundup of the Bible's view on concrete modern perplexities and is very good also for other than specifically Bible-centered group study; the present writer's *What Manner of Love* (Morehouse-Barlow, \$3.75) — an effort to show the essential unity of the Bible as a love story, using and correcting modern religious ideas; the late Sir Edwyn Hoskyn's series of Bible sermons *We Are the Pharisees* (Seraph Books, SPCK, London, 90¢) ties in the essential themes of Bible literature with the march of the Christian year — panoramic, readable, and profound [see page 15].

(3) Surveys of Bible content

Who, when, and what studies are of course essential for us. The word among seminary professors not long ago was that students could write topnotch exams on Bible ideas but couldn't tell correctly the story of the Good Samaritan or who killed whom, Cain or Abel. Many fine writers are spending themselves in consecrated efforts to get laymen acquainted with the coherent, intelligible facts of the biblical literature — its narration and ideology so unique. The danger lurks in such study of examining truth at arm's length, of knowing about the Bible without suffering any personal invasion by its point of view. But there are risks and rewards in every approach.

Recommended: Dr. Kendig Cully's

Exploring the Bible (Morehouse-Barlow, \$1.75) which mingles thumbnail-sketch narration with good explanations, all within a short-chapter framework that is easy to follow (fine maps too); a 50¢ Reflection Book (Association Press), by J. Carter Swaim, called *Where Our Bible Came From* — tracing the actual origins of each book with brief sketches of their purposes; a somewhat advanced but not too difficult survey in considerable depth of scholarship and insight by Otto Weber, *Ground Plan of the Bible* (Westminster, \$3.95) — dealing with Bible ideas as well as facts and literary origins; and of course Dr. Dentan's *The Holy Scriptures* in the Church's Teaching Series (Seabury, \$3; paper, \$1.75), which provides a basic and readable adult introduction to the Scriptures. When an electronics engineer testifies that he picked up a book at 8 p.m. and couldn't put it down until he finished it at 4 a.m., we should take note that Dr. W. R. Bowie's artful and engrossing retelling of the Bible stories will always have their special place. His *The Story of the Bible* remains a classic "come-on" for many modern people of all ages (Abingdon, \$3.95).

Some Real Meat

It is not really fair to laymen not to conclude with mention of some real meat. The books so far cited are largely non-technical and addressed to the layman who is accustomed to reading more than the daily paper and *Sports Illustrated*, but an average lay group can do some pretty stiff work on the Bible, and often surprise itself. Perhaps tougher works are better used after one or more easier works have been completed, remembering that every technical footnote does not have to be absorbed, every Greek or Latin word does not have to be translated. Skim reading is an acquired skill and can give exciting results. *The Book of the Acts of God*, by Reginald H. Fuller and G. Ernest Wright (Doubleday, \$4.95), *Maker of Heaven and Earth*, by Langdon Gilkey (Doubleday, \$4.95) are two such works that will repay all the struggle lay people might expend in stretching their minds to the wave-lengths of topnotch scholarship and theological writing. (One layman who didn't quite make it through college is on his third reading of Joachim Jeremias' *Parable of Jesus*, Scribner, \$3.50.)

As a postscript to a skimpy set of suggestions (which surely omits many fine books), this must be said: Bible study is not quite like any other kind of study. "It grabs you by the throat, stands you on your feet, and may set you off in a new direction," as one layman mused after an overtime session. What happens is that in a very special way God gets at us when we read His word. As the Lord said to one of His recalcitrant children long ago, "Take up and read" — but if we *really* read, we'd best not count on being exactly the same persons afterward.

Beyond Liberalism

The chapter here reprinted in part is Chapter Nine of the Archbishop of York's forthcoming work, *An Era in Anglican Theology: From Gore to Temple*. The book consists mainly of the Hale Lectures for 1959 which Dr. Ramsey delivered last fall at Seabury-Western Theological Seminary, Evanston, Ill., but with additional material added by the author since that time. It will shortly be published by Charles Scribner's Sons, and will be reviewed in a subsequent issue of *THE LIVING CHURCH*.

"The Recovery of the Bible"

The title of this chapter is a paradox. It describes what is indubitably true, for none of us would question that, in a deep sense, the Bible has "come back." Yet, were not the years which we have been studying years in which the Bible was always in the middle of the theological scene? A line of great scholars devoted themselves to it: Driver, Sanday, Streeter, Turner, Stanton, Burkitt, Lake. Teachers and prophets expounded it. The philosophical theologians had its revelation as the datum of their systems. The most urgent controversies were about the historical facts which it describes. And it never ceased, for Anglicans, to be the authority and rule of faith. With the Bible always in the midst, how may we speak of the return of the Bible?

The question is not hard to answer — but the answer is a little complex. It is found partly in the incarnational character of the dominant Anglican theology, partly in the cultural climate of the period, partly in the scope of the biblical studies which were most prominent, partly in the methods and interests of theological education in a particular phase of its development.

When the Incarnation becomes the center of theological system and exposition, the result may be a deep and rich orthodoxy standing firmly upon a biblical basis, yet with a tendency for other biblical themes to recede. There is no doubt that this happened in the first years of the 20th century. Again, the art of presenting the orthodox faith in close relation to a civilization dominated by the ideas of moral and social progress can unwittingly cause the Christian teacher to blind his eye to the perspectives of grace, judgment, wrath, and mercy which the Bible presents. The cultural environ-

ment of a theology can so seep into the tone of its presentation as hardly to leave its content unaffected. It is interesting to recall that most Anglican teachers at the time of the 1914-18 war did not (Charles Gore being a glowing exception) see that the war in terms of the biblical idea of judgment, but rather as a bitter and sorrowful delay in the march of that progress which is indeed the Kingdom of God.

The period is indeed memorable for the work of New Testament scholarship. At Cambridge the successors of the great scholars of the previous century continued the work of criticism and exegesis: Armitage Robinson, Swete, Stanton, Burkitt. At Oxford, Sanday, Turner, Streeter and others were of the same caliber. But what was the work? It was in the main the work of investigating the historical foundations — work of which the results were sometimes radical, sometimes conservative, but work of which the chief interest was to discover what elements of historical fact emerge from the critical study of the documents. The concentration was *there*, rather than upon the drawing out of the theology which the documents contain. It was in line with this concentration that a concern about the "life of Jesus" (a supremely necessary concern at all times), rather than concern about the Gospel of God in Jesus, determined the scope and method of the study of the Gospels.

A parallel state of things prevailed in Old Testament studies. Historical research saw the history and religion of the Jews as a part of the general movement of history and religion in the ancient East. When so seen, the uniqueness of the religion of the Jews becomes palpable, and the first steps are made towards a theological assessment of their Scriptures. But in this period it was the historical stage which was uppermost in study and teaching. The unity of the two covenants and the theological significance of the whole were not much in evidence. While H. F. Hamilton's *The People of God* (1912) was a forewarning of a different kind of interest, it is significant that even in 1926 *Essays Catholic and Critical* dealt with "The Emergence of Religion," and not with the theology of the Old Testament. . . .

To many Anglicans, as indeed to many who were not, it was Edwyn Clement Hoskyns who became the symbol of what seemed a startlingly new approach to the Bible. Hoskyns, as a young man, had not achieved academic success. An undergrad-

Sometimes the results

of early biblical study
were radical; sometimes
they were conservative;
but then came a new
grasp of the unity
of the Bible

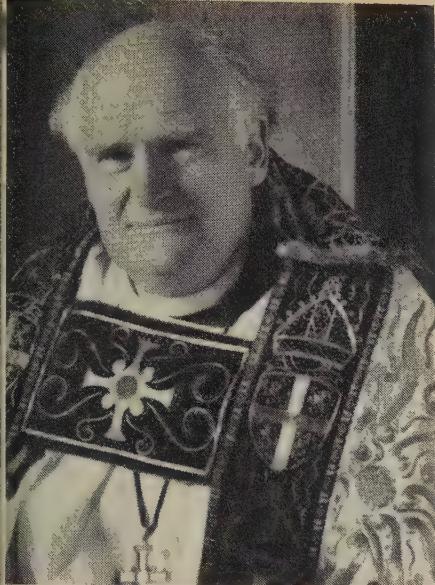
by the Most Rev. Arthur
Michael Ramsey, D.D.,

Archbishop of York

uate at Jesus College, Cambridge, he read history, and was known as one with wide human sympathies and a firm Anglican loyalty, drawn from his father, who became Bishop of Southwell. It was in time spent in Berlin, after taking his degree in 1907, that Hoskyns was stirred to both a passion for theology and a care for scientific, scholarly method. His powers developed late. "Harnack taught on to try and think things out for oneself. Cambridge never taught me that." This naughty sentence comes from a paper entitled *Die Oxford Bewegung* given by Hoskyns in Germany in his early years in the Anglican ministry.¹ In this paper he paid enthusiastic tribute to the scientific spirit of German biblical study; but added, "But he who would gain a sense for the Church, rather remains in England. Personally, I am convinced that in the Oxford Movement there is the key to the understanding of the Church. . . ."

Hoskyns' lectures on the theology and ethics of the New Testament were an exciting experience for us who heard them in the 1920s. They were exciting

¹Quoted by J. O. Cobham: "Hoskyns, the Sunderland Curate" in *Church Quarterly Review*, July September, 1957.



Dr. Ramsey: In a sense the Bible "came back."

because of the clash between them and the assumptions upon which academic theology normally proceeded at the time: the assumption that there had been a primitive simple Gospel of Jesus which had been progressively elaborated and obscured by the apostolic theology, and the assumption that it was unscientific to bring to the study of the documents any considerations of a religious kind — such as an appreciation of the nature of Christian religious experience. With these assumptions Hoskyns made a head-on collision. He would begin with the religious experience of the Church in the apostolic age, telling us frankly that our own religious experience was not irrelevant to our understanding of the documents....

Hoskyns wrote within a few years these significant works: an essay on "The Christ of the Synoptic Gospels" in *Essays Catholic and Critical* (1926); an essay on Jesus, the Messiah" in *Mysterium Christi* (1930); and the volume *The Riddle of the New Testament* in collaboration with Noel Davey (1931). I think that the first of these is the most brilliant and cogent.

The essay is perhaps the most effective answer to the liberal Protestant thesis, accepting and using to the full the same tools of scientific method which the liberals had used, and fairly claiming to use them more scientifically. It is in the particular field of the criticism of the Gospels that Hoskyns there engages. He lays down certain scientific principles which he says are too frequently ignored in reconstructions of the story of Christian origins. (1) Passages which are found only in later sources should not be dismissed as necessarily originating at the date of the source in which they are found. (2) Editorial corrections of an older document are not necessarily bad corrections. (3) If a word occurs only in a late document it does not follow that what is expressed by the word is second-

ary (e.g., the word *ecclesia*, which comes in the Gospels only twice in Matthew). (4) Where there are in a document distinct strata of subject matter it must not be presumed that the dates of their origin can be arranged in a definite chronological order. (5) Where a word in an ancient document can be paraphrased by a word in use at a later period it does not follow that the original is best reproduced by such a paraphrase. Urging that the neglect of these criteria had vitiated the liberal Protestant thesis, Hoskyns makes his own examination of the literary strata, and finds in all of them the same main themes: the messianic kingdom, the presence of the kingdom in the words and works of Jesus, the divine necessity of His Death, His future Coming in glory, the disciples sharing in His humiliation, the disciples sharing in His glory. . . .

The thesis of this essay was elaborated in *The Riddle of the New Testament* in relation not to the Gospels alone, but to the apostolic writings generally. These writings are inexplicable except as created and controlled by a particular history, itself inexplicable except as the redeeming act of God in the mission, Death, and Resurrection of Jesus. This book led very many of the clergy and the laity to read the Gospels with new eyes....

At first, it appeared that Hoskyns' influence was on the side of Anglo-Catholic churchmanship. So indeed it was, for Hoskyns was vindicating the unity between Jesus and the Church with its supernatural, sacramental life. Hoskyns had contributed a forceful pamphlet, *Christ and Catholicism*, to the "Congress Books" series in 1923, and at the Anglo-Catholic Congress of 1927 he delivered a paper on "The Eucharist in the New Testament," in which he defended Catholic eucharistic belief against the attacks which were being made upon it at the time by Bishop Barnes of Birmingham, and concluded with the words, "Our controversy with the Bishop of Birmingham and those whom he represents does not concern primarily the Eucharist but the Gospel. In this particular controversy it must in any case be stated, and stated clearly, that we Catholics have the New Testament wholly on our side." (*Report of the Anglo-Catholic Congress*, 1927, p. 56.) Hoskyns also spoke at the Congress of 1930, with the "Apostolicity of the Church" as his subject. . . .

While it is therefore true that Hoskyns for some years provided "grist for the Anglo-Catholic mill," it was increasingly seen that his significance was not exactly that. It was the recovery of the Bible that was the issue; the Bible as the theologians' absorbing concern, the Bible in those sharp, scandalous, challenging notes which had been soft-pedaled for several generations. Very soon those whom Hoskyns had excited realized that he was

but a part of an excitement stirring many parts of Christendom.

It became customary to describe Hoskyns as a Barthian. We must ask how exceedingly limited is the sense in which that is true. It is doubtful whether Hoskyns was acquainted with Barth's writings before the 1930s, when he translated Barth's *Römerbrief*. He was never the disciple of the teacher, still less of the system. He was not interested in the dogmatic theology to which Barth was turning. What I think Hoskyns chiefly got from Barth, through his work of translation — itself a literary achievement — was *eloquence, language*. He caught something of Barth's tone of speech and mode of expression; incisive, passionate, paradoxical. Perhaps, also, he got from Barth a deepening of his own perception that the biblical theologian exists not to be commanding a system, but to be constantly subjecting every attempt at system to be judged by the Cross. Nothing became more characteristic of Hoskyns than the distinction he constantly made between "theology" and "propaganda." To indulge in the latter was to betray the theologian's task.

These aspects of Hoskyns' theology are apparent in his published sermons.² The sermons were all delivered in the Chapel of Corpus Christi College in the years from 1926 to 1935. It goes without saying that they are uncompromisingly theological, but it is no less evident that they are written in a very down-to-earth way for a particular human situation....

Hoskyns died in 1937, after a short and sudden illness, not yet 55. Three years after his death there was published, through Noel Davey's editorial care, his commentary on the Fourth Gospel. It is a theological commentary, devoted not only to expounding the theology of John, but to showing how that theology springs from the witness of the apostolic Church to Christ, and is related to the theology of the New Testament as a whole. The clue to Hoskyns' approach appears in the fascinating section of his Introduction, in which he traces the history of the interpretation of the Fourth Gospel in modern scholarship. On the one side were interpreters who, parting company with any idea that the book is substantially historical, had found its significance as a nonhistorical work which reinterprets the Christian faith in terms of Hellenism or mysticism (Holtzmann, Loisy, E. F. Scott, Inge). On the other side, English scholars in the main had defended the historical elements in the Fourth Gospel and protested against the extravagances of the extreme critics; but, by making it their business to save what portions they could for historicity and to do no more,

Continued on page 27

²Cambridge Sermons, E. C. Hoskyns, 1940. [Editor's note: A more recent volume of Hoskyns' sermons, *We Are the Pharisees*, is mentioned on p. 13 of this issue.]

The UN and Mankind

The current session of the General Assembly of the United Nations is undoubtedly one of the most significant events in history since the end of World War II. And one of the encouraging aspects of this event is a greater acceptance of the UN by Americans of widely varying shades of political opinion — "nationalists" as well as "internationalists."

President Eisenhower's speech, committing the United States to a greater use of the UN in giving assistance to other nations and calling for many other steps to strengthen the authority and influence of the United Nations, represented a distinct shift in U.S. policy. *Time* magazine commented:

"U.S. policymakers finally reckoned with the facts that (1) the UN is an immensely valuable instrument of peace, and (2) the UN's neutral and uncommitted nations, though determined to avoid entangling themselves in the cold war, nonetheless have a future ambition comparable to the U.S.'s own ultimate foreign policy goal. The goal: a world of peaceable, independent nations, free to develop politically and economically, inside a system of law and order."

The second point represents a shift in *Time's* own attitude toward the uncommitted nations, for it was not long ago that *Time* was virtually equating neutralism with pro-Communism.

One major cause of this swing is, of course, the same as the cause of the USSR's discontent with the United Nations: The successful intervention of the UN in the Congo to keep that unhappy country from becoming the prey of outside forces. Some Americans who hitherto have opposed the UN are now beginning to think that if Khrushchev is angry with it there must be something good about it after all.

But the United Nations is not merely the servant of the United States and its cold war allies. With the admission of many new African nations, uncommitted and neutralist forces hold the balance of such power as the UN is able to exercise in world affairs. This power is not based on the political realities of military forces or economic strength or even of population. Yet the efforts of both the Western bloc and the Communist bloc to win the support of the neutralists in order to bend the UN to their purposes are evidence enough that the United Nations has become a highly significant factor in the world power struggle.

As this is written, the uncommitted nations are trying to use their newly won influence to push the great powers into serious, practical talks about disarmament. In recent years, both the United States and the USSR have given the impression of merely going through the motions on this subject without any serious intention on either side to arrive at agreement. Bertrand Russell has aptly compared the situation to the game of "Chicken," in which delinquent teenagers drive automobiles straight at each other to see which one will lose his nerve first and turn aside.

Within the next 10 years, it seems likely that both nations will have sufficient atomic power, with reliable means of delivering it, to wipe each other from the face of the earth. For the United States to claim to be militarily "stronger" than the USSR as Mr. Nixon asserts, or for it to seek to become "first" as Mr. Kennedy demands, is a tragic-comic bit of irrelevance. Both are strong enough, or soon will be strong enough to bring the whole world down around their ears. It is like two teen-age *Chicken* players arguing which one has the more powerful car. When the collision is over, neither car will be worth talking about.

The problem is how to stop the grisly game. And it is by no means sufficient for United States policymakers to point out that the USSR is being unreasonable or insincere. When the catastrophe comes, it will be entirely too late for anyone to derive satisfaction from proving that it was the fault of the other side.

If, in spite of all the Khrushchev tantrums and fireworks, the UN can push the great powers into a new and better start on the disarmament question, it will prove to be, as General Convention once described it, "the best political hope of mankind."

In common with governing bodies of other communions, the General Convention of the Episcopal Church has repeatedly urged the strengthening of the United Nations, with the ultimate goal of a world government. A 1949 resolution is typical:

"Resolved . . . that it should be a fundamental objective of the foreign policy of the United States of America to support and strengthen the United Nations and to seek to develop through the United Nations, or otherwise, a world government open to all peoples, with defined and limited powers adequate to preserve peace and prevent aggression through the enactment and enforcement of world law."

While the goal of world government, or of any effective means of policing world peace, is still far in a cloudy future, we may rejoice that this 15th session of the General Assembly with its galaxy of heads of government, its proud record of resolute and constructive action in the troubled Congo, its assurance of greater support from the United States, and its ever-growing representation from countries which want no part of the cold war, has already carried the concept of effective world organization to heights that seemed impossible of achievement a few short years ago.

Fall Book Number

This fall book number of **THE LIVING CHURCH** marks an anniversary — the 10th anniversary of the service of the Rev. Francis Lightbourn as literary editor of **THE LIVING CHURCH**. For your edification and pleasure in this issue Fr. Lightbourn has assembled an extensive group of reviews of new and current books together with two special articles on the Book of Books — the Bible.

We are sure we speak for all the readers of the magazine in extending felicitations to Fr. Lightbourn on his anniversary.

NEWS

Continued from page 11

fourth of which has been accumulated over the years since the project was first planned. Many Churchmen of the diocese have assisted with the project by giving of their talents to make the building possible.

WEST AFRICA

Independence Inevitable

The Archbishop of Canterbury, just before leaving London Airport to attend Nigerian independence celebrations in Lagos, said that "independence for the whole of Africa is inevitable."

Noting that freedom "means responsibility," the prelate remarked that in South Africa the government's *apartheid* (racial segregation) policy "is so unjust and hostile to human dignity that we must condemn it intensely."

"It is conceivable," he said, "that *apartheid* might be applied in a Christian manner, but it is not so applied in South Africa."

[RNS]

SOUTH AFRICA

Archbishop's Mother Dies

Mrs. Louisa Johanna de Blank, mother of Archbishop de Blank of Capetown, died recently in Capetown at the age of 89.

The archbishop was on a tour of Portuguese East Africa when he learned of his mother's death and immediately flew back to Capetown.

Mrs. de Blank had accompanied her son to Capetown on his appointment as archbishop in 1957 and since then had made many friends among whites and non-whites.

[RNS]

Chapel of St. John the Divine, University of Illinois: 50 years in the heart of the campus.



COLLEGE WORK

Needed: Facilities for Strengthened Witness

What is believed to be one of the earliest Episcopal chaplaincies at a state-supported, secular university in the United States celebrates its 50th anniversary at the University of Illinois, Champaign-Urbana, on October 16th. Bishop Clough of Springfield will pontificate and preach at a festival Eucharist in the Chapel of St. John the Divine, and will be guest of honor at a reception to be held in the afternoon.

There is a record of the formation of the Bishop Seymour Guild, named for the first Bishop of Springfield, by Episcopalians at the university in 1901. In 1905, a building was purchased by Bishop Osborne of Springfield, to be the center of the Church's work on the campus. Bishop Osborne's appointment of the Rev. Fred Poland put the work on a full-time basis. From the time of Fr. Poland's first service at the university on St. Luke's Day, 1910, services were held for many years in Osborne Hall and in university classrooms.

The present stone chapel was begun in 1925, the result of the work of the Rev. John M. Page and faculty and student members of the congregation. The Episcopal Church Foundation, located in the heart of the campus, consists of the still uncompleted chapel of St. John the Divine and Canterbury House, a small frame residence which serves as living quarters for the chaplain and the center for the Church's non-worship activities. The Church's witness to this university of 22,000 students and several thousand faculty and staff personnel, needs to be strengthened by the completion of the

chapel and the erection of a student center to offer facilities unavailable in the Canterbury House.

Besides three daily services and weekly Canterbury activities, the center offers a married couples' group, a women's guild, altar guild, and classes in the Faith and worship of the Church for university credit.

WCC

Regret

The deportation of Bishop Reeves of Johannesburg has met with sharp opposition from Church leaders and others [L.C., September 25th].

The World Council of Churches, in a statement issued within hours of receipt of reports, said it would ask that a full report be prepared by its member Churches in the Union of South Africa of the circumstances surrounding the ouster of the 60-year-old Anglican prelate.

It said, "We deeply regret reports received here that Bishop Reeves, who is a member of the (WCC's) Central Committee, is unable to continue his work in South Africa."

[EPS]

PUBLIC AFFAIRS

Cross Purposes

The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, Ohio, went to Federal Court on September 23d rather than pay duty on a wrought sterling altar cross fashioned by Blunt and Wray, Ltd. of London, and given as a memorial for the chapel altar of Christ Church. While judgment has not yet been rendered in this case, all previous decisions on such matters have been against such a claim for free entry under the provisions of the Tariff Act of 1930, as amended.

"This is a matter of principle," said Mr. Arnold. "It is discrimination of a serious sort. If the cross is carried in procession, or worn as regalia, or if it had a corpus on it instead of the symbol, IHC, or if it is interpreted as an essential part of a 'shrine,' it is admitted duty-free. If it is interpreted as part of a 'church,' the place where regular services are held, it is taxable. Heretofore no Episcopal Church chapels or Protestant churches have been adjudged to be shrines. We shall struggle to have this unjust law changed."

Mr. Charles P. Taft, senior warden of Christ Church, was present at the trial as *amicus curiae*.

SOCIAL RELATIONS

New Director Named

The board of directors of St. Francis Boys' Homes, meeting on September 27th, elected the Rev. William E. Craig director of the homes, to succeed the Rev. Robert H. Mize, who was recently elected

Bishop of Damaraland in Southwest Africa [L.C., August 28th].

Fr. Craig became assistant director of the homes in 1956, and has served as acting director for the last year, during Fr. Mize's absence in South Africa.

Fr. Craig was born in Philadelphia in 1915. He was graduated from the University of California, from which he received the Ph.D. degree in 1949, and from the Church Divinity School of the Pacific. Ordained as a priest in 1941, he served churches in California, Nebraska, and Oklahoma and was dean of Christ Church Cathedral in New Orleans.

He was a member of the Department of Promotion of the National Council from 1949 until 1955, and was a deputy to the General Convention in 1949 and 1952.

PACIFIC

The Price of Brides

by the Ven. C. W. WHONSBON-ASTON

It was found some years ago that problems affecting the dioceses reporting to Australian or New Zealand General Synods, or under the Church of England, were matters quite outside the experience of those bodies. Who, in General Convention or a general synod could find an answer to the problem of the price of brides, a commodity that has gone up so much in price that many young folk are almost compelled to live in sin while they wait some lowering of the tariff? Again, there is the problem of the wives of polygamists and the forming of guilds for them.

All the dioceses have not the same difficulties, but Honolulu will have some mutual problems with Fiji, Polynesia has Melanesian problems, and New Guinea and Carpentaria have points of common local interest.

From this community of interest have come the Conferences of the Church of the Pacific. The next meeting of this conference, which should have been held in the Solomon Islands but for the loss of the yacht of the Bishop of New Guinea [L.C., April 24th], is to be held in the Blue Mountains, 60 miles from Sydney, Australia, October 11th-13th. Bishops, and a priest and a lay member from each of the dioceses of Melanesia, Polynesia, New Guinea, and Carpentaria, will be present, and it is hoped that Bishop Kennedy of Honolulu will be able to attend.

One of the preliminary meetings on the formation of this consultative body was held in Honolulu, the next in Sydney; but the erection of regional "Churches" such as this came from a meeting on missionary strategy held at Minneapolis during the Anglican Congress there in 1954. The Rt. Rev. Leonard S. Kempthorne, Bishop in Polynesia, is the chairman, with 38 years of life and service in the Pacific to guide him.

YOUNG PEOPLE

By Ads If Necessary

Churches throughout the country have been challenged by the National Student Christian Federation to open their membership rolls and pews to all sincere believers regardless of race.

In a report, "Students and Segregation — a Declaration of Christian Intention," the federation at its General Assembly in Denver also reaffirmed its support of sit-ins and other non-violent demonstrations against segregation.

The federation asked congregations "to determine, if they have not already done so, and to make it known (even by paid advertisements in local newspapers, if necessary) that their worship services are open for any, irrespective of race, who will come sincerely and devoutly to worship the God revealed in Jesus Christ."

Churches were urged by the students to fix a date when they would entertain applications for membership from persons of all races; to open other Church activities, such as Sunday schools, to all; and to make a public stand for equal economic opportunity, racial freedom, and equality and justice for all peoples.

"Requests for open church membership are coming now and will increase," the federation declared. "There is no Christian reason whatever for attempting to exclude Christians from any congregation on the basis of race. Let the Church be the Church."

The NSCF is related administratively to the National Council of Churches' Division of Christian Education. It includes Baptist, Christian, Episcopal, Lutheran, Methodist, Presbyterian, and other student movements. Also supporting the federation are YM-YWCA student groups.

[RNS]

CALIFORNIA

Work Under Way

Architectural work on the completion of Grace Cathedral is to start immediately, with construction starting in the early spring, it was disclosed when the architectural contract was signed in the office of Bishop Pike of California.

An estimated \$3,000,000 will be required to complete the cathedral, of which amount \$1,900,000 has so far been raised. The drive to obtain the balance will continue.

Bishop Pike and the Very Rev. C. Julian Bartlett, dean of the cathedral, represented the Cathedral Board of Trustees in the contract signing; Mr. Peter McBean, vice-chairman, represented the Golden Anniversary Committee, and Mr. Ernest Weihe represented Weihe, Frick & Kruse, the architects.

The phase of work now being undertaken provides for the construction of the fleche, or spire, over the crossing of

the transept and nave, the addition of three bays to the nave, the construction of the south tower, the narthex vestibule and the eastern front. This will all be completed in the rough. Interior construction and finish, the eastern court, and the memorial entrance stairway will be contracted for when the funds are pledged or given.

SCOTLAND

Further Consideration

The Executive Committee of the Representative Church Council has remitted to a subcommittee for further consideration the question of the publishing of a Church newspaper. At present the Scottish Church has no publication of its own but it is felt that, before proceeding further, costs should be investigated more fully, and congregations in the province consulted to see what support is likely to be given.

PENNSYLVANIA

Healing Conference

There is increased respect and co-operation among psychiatrists, other physicians, psychologists, and pastors in treating illnesses and tensions, according to reports of men from these fields at an international conference on spiritual healing, held under the sponsorship of the Order of St. Luke, at St. Stephen's Church, Philadelphia, September 11th-14th.

Despite a railroad strike and Hurricane Donna, 770 persons registered for the conference. They represented 188 Churches, 17 states, Canada, and four overseas countries, and included 85 clergymen, 16 nurses, and 13 psychiatrists and other physicians.

Several speakers observed that along with increased team-work at the professional level, there is an increasing demand from the laity for spiritual healing missions and for pastors with some clinical knowledge or training in group therapy.

The work of a team of 70 persons from medical, psychiatric, social service, and pastoral fields, through the American Foundation of Religion and Psychiatry, of New York, was described by a field director, the Rev. Clinton J. Kew, Episcopal priest and psychologist.

Speakers included the Rev. William N. Beachy, M.D. of St. Luke's Hospital, Kansas City, Mo., the Rev. Richard Lief, Los Angeles, the Rev. John H. Parke, Newport Beach, Calif., Dr. William S. Reed, surgeon and vestryman of Bay City, Mich., Emily Gardner Neal, author, of Pittsburgh, and Mrs. Ethel T. Banks, of San Diego, widow of the founder of the Order of St. Luke, and editor of its magazine, *Sharing*.

Visitors from New York

During September the Rev. Bernard Newman, vicar of Trinity Church, New York City, and Mrs. Newman toured Japan for three weeks, visiting eight of the ten dioceses of the Nippon Seikokai. They flew to Hong Kong September 22d to be guests of the Bishop of Victoria for a month. The Newmans were then scheduled to visit Bishop Ogilby of the Philippines for two weeks before returning to New York.

With Professor Andrew T. Ogawa of St. Paul's University as guide, the Newmans visited Bishop Okubo of North Kanto and Bishop Nakamura of Tohoku. Dr. Newman and Bishop Nakamura were General Seminary classmates 35 years ago. Five days were spent at the Kiyosato Educational Experiment Project (KEEP) as guests of Bishop Nosse of Yokohama. Dr. Newman was speaker at the annual refresher conference held for 10 days at the project under the auspices of the dean and faculty of the Central Theological College.

Tadao Kaneko, associate director of KEEP, was the Newmans' guide for a 10-day visit to the bishops of mid-Japan: Kyoto, Kobe, and Osaka. Dr. Newman preached at St. Michael's Cathedral, Kobe, and Christ Church Cathedral, Osaka.

CANADA

Destructive Forces

Legal use of drugs for addicts was rejected by the Executive Council of the Anglican Church of Canada, meeting in Hamilton, Ont., which also called for the treatment of such persons behind locked doors but not in prisons.

The council took this action at its annual meeting after hearing a report by a special committee which studied addiction problems for five years.

The committee was set up five years ago at the Anglican Church's General Synod following a proposal to support legalization of drugs. Committee members included bishops, doctors, lawyers, and social workers.

In rejecting the proposal, the Executive Council urged federal and provincial governments to establish treatment centers "in the nature of psychiatric hospitals situated within security walls with provision for voluntary and compulsory treatment of addicts."

The council, in other actions, called on the Canadian government to take decisive steps in the fight to wipe out unemployment. It declared that Canada's abundant resources would provide jobs for all "if there were adequate planning."

A resolution on unemployment said that "being useless and unwanted is a



destructive force in human personality and family life."

The council also urged the federal government to continue its program of admitting refugees into Canada, and asked parishes to sponsor refugee families and individuals previously barred because of "disabilities."

Support for all who work for the elimination of racial discrimination everywhere was given by the council. It expressed its concern for the Anglican Church in South Africa and recommended that the Canadian government exert its influence for peace and justice among African peoples.

The council approved an appropriation of \$12,000 to send a clergyman to Evanston, Ill., where he will study the research-survey skill developed over the past 14 years by the Episcopal Church's General Division of Research and Field Study. The funds also will cover the cost of Anglican surveys during the next three years in six Canadian dioceses. [RNS]

Still Deep Differences

A study guide outlining Anglican-United Church relationships will be forwarded to congregations, ministers, and presbyteries of the United Church of Canada, its General Council has decided on recommendation of the Committee on Church Union.

The guide, prepared for members of both Communions, is expected off the press next January.

The General Council heard Archbishop Clark of Edmonton, Primate of All Canada, bring fraternal greetings from his Church during a special ecumenical service attended by 1,200 persons.

The primate said that Anglican hesitation about intercommunion, exchange of

Mrs. Newman (left), Col. Paul Rusch, director of KEEP, and Dr. Newman are shown examining silkworms in a villager's house at one of the outreach stations of KEEP.

pulpits, and other co-operation sprang from a feeling that such steps assumed a measure of agreement and unity which simply do not exist.

Archbishop Clark declared there were still deep differences dividing the two Communions in their interpretations of the Gospel and that nothing would be gained by ignoring them. [RNS]

Bishop Elected

The Ven. Russell F. Brown, 60, was elected Bishop of Quebec to succeed the Most Rev. Philip Carrington, who retired July 31st after 25 years as the spiritual leader of the diocese.

Archbishop Carrington has left for England and theological research. He has agreed to write a regular column for the Canadian *Churchman*, official publication of the Anglican Church of Canada.

Archdeacon Brown was elected on the fifth ballot at a special synod held in Quebec. He came to Canada in 1909, served with the Royal Flying Corps in World War I, and spent 10 years in the insurance business. He was ordained in 1933 upon graduation from Bishop's College, Lennoxville. [RNS]

BRAZIL

Independence or Death

by the Rev. JOHN A. BRIGHT

The first Congress of the Brazilian Episcopal Church was held last summer on the occasion of this Church's 70th anniversary.

The congress was under the leadership

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of the Very Rev. Henrique Todt, dean of the cathedral in Porto Alegre, and new dean of the Brazilian seminary. Bishop Krischke of Southern Brazil spoke on the historical and doctrinal position of Anglicanism; Bishop Simoes of Southwestern Brazil dealt with our relevance to the ecumenical movement; and Bishop Sherrill of Central Brazil gave an analysis of the biblical and traditional history of the Holy Communion.

Underlying all that was expressed both formally and informally was the concern for the future of the Church in this country. Besides the need to overcome the Roman Catholic prejudice, there is an equally important need to achieve a psychological and financial independence from the Church in the United States. Here, all attempts to gain such independence are being thwarted by the incredibly inflationary economy. That is, the psychological independence from what the Brazilians choose to call the "Mother Church" probably cannot come until such time as this Church is no longer so heavily

at the mercy of North American generosity — but the cost of living has risen over 80% in the last three years. Thus even though the members are getting more healthily, the gain has often been negligible. One of the Church leaders recently remarked that to some extent the Church's failure to pay for itself only reflects the fact the country doesn't, either.

However, in order to justify the financial support it has received over the last 70 years, it must, despite all, come carry its own weight. This was, indeed, the often implied theme underlying much that was said and done at the Congress. The Rt. Rev. Arthur B. Kinsolving, Bishop of the diocese of Arizona, welcomed here as the son of the first bishop of Brazil, as a native son of this state, a representative of the Presiding Bishop, spoke for many when he recalled a comment uttered by the patriots of both our countries: "Independence or Death." He pointed out that this is a very real choice and offers no other alternatives.

Diary of a Vestryman

Job Specifications

(fiction)

by Bill Andrews

October 5, 1960. The committee exploring the possibility of hiring a curate reported favorably to the vestry tonight. They said that there was no doubt that the rector was overworked. They reported that they checked with the bishop's administrative assistant and that he told them emphatically that a curate was needed. The Every Member Canvass chairman said that the needed budget increase would make a good talking point for his men on their canvass calls.

So we voted approval unanimously, and the discussion turned to the selection of the right man for the job. "We want," Harry Hunting said, "a mature man — not one of these green kids just out of seminary." Somebody else thought he should be a good worker with young people. There were many other suggestions.

Fr. Carter sat back, listening to us with an odd expression on his face. Finally, he broke into the discussion to say, "Gentlemen, you have given me quite a list of qualifications for the curate. I wish we could expect to get such a paragon for \$3,800 a year. But the first thing we need to find is someone who will come. I assure you, he is not likely to be a mature priest with a very successful record of youth leadership, a scholar with a charming personality, a musician, and musical director, a Christian education specialist, and so on.

"Realistically, what I will finally have to choose (remember that a curate is an assistant, and must therefore be my choice) is either a relatively inexperienced man who needs a place to serve his apprenticeship, or else an older man who, for some reason — health, or some parish difficulties elsewhere, or a desire to write a doctoral thesis — is willing to take a substandard salary.

"I'll do my level best to find the best possible man. But, quite frankly, haven't the gall to go to the bishop or the deans and say, 'For our offered stipend I want a man who is exactly that and so.' They would just laugh at me."

"No, I'll go looking for a good, hard-working, devoted legman, and if he happens to have any special talents, I'll accept them gratefully. But don't get your hopes too high!"

Luke muttered, "It isn't very long ago that the rector of this parish was paid \$3,200. Now we have to pay more than that for a third-rate curate!"

I snapped, "And I can remember buying a new car for \$1,100, Luke. This isn't yesterday, this is today."

Fr. Carter had his comeback, too. "Luke, I'm not going to get a third-rate curate. I'm going to call a priest of God to help me serve this flock. I'm going to call a man with a college degree and three years of graduate training. When we are offering to pay him will do more than give him subsistence. He may turn out to be inexperienced; he may turn out to have been unfortunate. But he will be a man I believe to be a good man of God — and, by thunder, when I am here, I want you to show him the respect that such a man deserves!"

sorts and conditions

THIS FALL, hundreds of woolly-bear caterpillars have suddenly appeared in our garden. Everybody else's garden for miles around seems to be undergoing the same unexpected invasion. When grown up, woolly-bears turn into rather attractive medium-large moths, and in their infancy they are chubby, furry creatures. It is hard for me to whip up the necessary hostility against them.

IN MY childhood, I always felt that a woolly-bear was something of a find. Now that I am finding them by the hundreds, I still haven't yet brought myself up to the point of turning on the insect spray. They seem to eat anything and everything green, but even this is a sort of virtue, because no one particular kind of plant has to bear the brunt of their attack. In fact, the plant they seem to like best is a weed.

BLACK ones, brown ones, honey-colored, and blond ones march at their measured pace along the walks and up the sides of the house. My children are past the caterpillar-collecting stage, but I am tempted to gather a few specimens for old times' sake and try to bring them over winter in their cocoons just to find out for sure what kind of moth they will be. I wonder what quirk of nature decreed that in this particular year so many woolly-bears would survive the perils of early infancy. Perhaps the DDT fed to insects a year ago led to a decrease in the bird population this year, which in turn gave the insect population a boost.

TO JUSTIFY the mention of caterpillars in this somewhat abstract and serious-minded magazine, one might develop various parables — for example, the population explosion among human beings, or the way in which nature is always turning the tables upon man's efforts to control it. Or, in a more anti-bear vein, one might develop the idea of little sins proliferating and taking over the garden of the soul.

SOMETIMES, however, the mere existence of what exists is enough parable to satisfy me. My garden has been a rather poor thing this year, and I appreciate God's sending the woolly-bears to make it a more interesting place.

PETER DAY



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Continued from page 4

cal insistence on the subjective would have to be modified not only by a greater appreciation of the objective but also by a recognition of society — the clan, the herd, the Church, the nation — as another primary and necessary area of personal meaning.

Dr. Gates has not taken us into such questions, holding himself firmly to the brief span of Kierkegaard's own life — 1813 to 1855. It was 1909 before Kierkegaard's works began to be translated into German and 1936 is the date of the first English translation mentioned in the bibliography. (Special mention is made of Dr. Walter Lowrie's definitive biography, *Kierkegaard*, published in 1938.) *The Life and Thought of Kierkegaard* seems to this reviewer to stop too soon. Perhaps a sequel is in order, reporting on Kierkegaard from 1909 to the present.

PETER DAY

Renewal of Concern

THE DAY OF LIGHT, THE BIBLICAL AND LITURGICAL MEANING OF SUNDAY. By H. B. PORTER. Seabury Press. Pp. 86. \$1.75.

One of the most significant fruits of current liturgical interest has been the renewal of concern for the religious meaning of Sunday and its implications for the Christian's life and worship. We have long needed an up-to-date monograph in English that presents both instruction and devotional aid on this theme. *The Day of Light*, by H. B. Porter, meets this need in a remarkable way, for in a very brief compass Dr. Porter manages to provide a wealth of material and to present it with such clarity of organization and exposition, as to make his work useful to scholar, parish priest, and concerned layman alike. It is perfectly arranged both for study and meditation.

The biblical foundations are first surveyed, both historically and theologically. Three central chapters expound the meaning of Sunday as the day of the creation of light, the day of the resurrection, and the day of the gift of the Holy Spirit. From this solid basis, Dr. Porter goes on to show the relation of the Church's worship and Sacraments to these themes, and rounds off his presentation by a brief but incisive discussion of Sunday as the Christian day of hope for the new age of the world to come. All his chapters are enriched by illustrative material from the Scriptures, the classic liturgies, and the writings of Christian authors both ancient and modern.

This monograph cannot be recommended too highly to the study and consideration of all our Churchpeople.

MASSEY H. SHEPHERD, JR.

Alive, Now As Then

THE ARCHBISHOP'S TEST. By E. Green. Morehouse-Barlow. Pp. 94. (1960 Autumn Selection of the Episcopal Book Club.)

The young archbishop is not an organization man. His faith is in God. He is convinced that the Prayer Book all believes in God and that the best thing he can do as an archbishop is to see that the Prayer Book is obeyed throughout his province. The cluster of little stories which makes up the book is a cross-section of the practical, though unexpected, outcome of the archbishop's decision.

The Archbishop's Test first appeared in London in 1914 as a bit of religious fiction. The Episcopal Book Club is offering a reprint as its 1960 Autumn Book-of-the-Season, confessing that it cannot find out more about the author than his book and his name.

There is "corn" in the overly uniform success which the archbishop's policies meets with, but the author has a deft almost professional skill at story writing and no mean ability to introduce the necessary character and situational dimensions with an economy of space. All this makes the stories move artistically and carry their message effectively.

Since this reviewer agrees with the religious principle which the book propagates he is willing to swallow the "corn." Whether or not it is calculated to convert an opponent is a question. In any case, the publisher and the Book Club are right in thinking that the issue is as alive now as when the book first appeared.

C. EDWARD HOPKINS

For The New Teacher

THE LADDER OF LEARNING. By Victor Hoag. Seabury Press. \$3.75.

One turns with delight to the writing of Victor Hoag because his journalistic style invites one to read. His paragraphs are a far cry from the dull attempts at simplicity often practiced by those who write for Church school teachers. Readers of *THE LIVING CHURCH* who have been following Dr. Hoag's regular column will be glad to see his material in book form.

The Ladder of Learning is aimed at the new teacher with a view to encouraging him through helpful hints. Part I, "The Teacher As a Person," explores the teacher's relationships with the class in terms of preparation, the use of resources, and the attitude toward individuals. Part II, "The Knack of Teaching," discusses several techniques and the relationship of methods to the concerns of the class. Part III, "Group Life," is an elementary introduction to the dynamics of group process. Part IV, "The New Ob-

jectives," is concerned with how people learn.

One could wish that instead of having 42 chapters, each two or three pages in length (reminiscent of the journal articles) the writer had brought some of these together into larger wholes. The total impact of an area might thus have been more fully received. The book is an introduction to methodology of the type recommended in the Seabury Series. People who have used non-Episcopal curric-



ula during the past 30 years would not need to be persuaded to heed the pupil's concerns (formerly referred to as "experiences," but actually very much like what are now called "concerns"). Dr. Hoag lists four ways of dealing with lore and concern (pp. 127-28). It is interesting to note that one way: "start with lore, but end with concern," which he dismisses as "'old style' — still workable and necessary, but not making use of the new discoveries in vital teaching," is the method deliberately adopted by the Presbyterians for their "new" curriculum 12 years ago as a reaction against the "new style" of dealing with nothing but concern or starting with concern but ending with lore.

In fact, the word "lore" is a troublesome one. There is more than this to Bible and tradition. One wishes that more place could have been given to helping the teacher to understand the communication of the Word of God in Scripture, and the life of the worshiping community through the Prayer Book.

However, the book as it stands will be helpful, encouraging, and highly readable for new teachers. IRIS V. CULLY

A Dramatic Picture

GOD AND HISTORY IN THE OLD TESTAMENT. By Harvey B. Guthrie, Jr. Seabury Press. Pp. viii, 179. \$4.25.

For the thoughtful reader who is concerned to find a unity in the vast literature of the Old Testament and some relevance for today Harvey H. Guthrie, Jr., assistant professor at Episcopal Theological School, Cambridge, Mass., has written an extremely helpful and stimulating volume, *God and History in the Old Testament*.

Dr. Guthrie's theme is the tracing of



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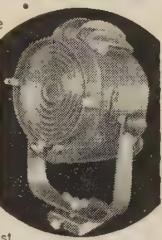
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the main line of Israel's faith: God has made Himself known "as the living Lord of history and of the world in which history takes place." The author of the J document gave this creed its classic exposition in his history of the Israelite kingdom, composed from the early traditions available to him. The prophets followed this course and the climax of this prophetic faith was reached in the Second Isaiah. Finally this main line of Israel's faith found its culmination in the New Testament.

Although these sections of the Bible serve best the author's treatment of the theme of God and history, he does not neglect other writings. He sets forth in perceptive summaries the principal messages of the E document and Deuteronomy, crystallizations which served to challenge, and of Wisdom, which was a protest against the post-exilic P writers.

It is a broad canvas on which the author portrays the conflict in the thought of ancient Israel from which there emerged the unifying concept of God and history. It employs sound scholarship and the latest results of historical research. Some may differ about details in a survey as rapid as this, but most will recognize that Dr. Guthrie has exercised good judgment and rare skill in presenting a dramatic picture of the literature, history, and theology of the Old Testament and in relating it effectively to the vocation of the Christian today.

The book enables the more casual reader of the Old Testament to see its meaning and relevance; it provides a working hypothesis which the more serious student can test for himself; and the professional scholar in the field of Old Testament studies can glean a good harvest of fresh ideas on a variety of old problems.

JAMES B. PRITCHARD

A Major Contribution

THE HOLY SPIRIT AND MODERN THOUGHT. An Inquiry into the Historical, Theological, and Psychological Aspects of the Christian Doctrine of the Holy Spirit. By Lindsay Dewar. Foreword by Henry P. Van Dusen. Harpers. Pp. xvi, 224. \$4.50.

Canon Dewar has written an important and much needed book. In this reviewer's judgment it is likely to be recognized as the best single treatment of the Holy Spirit currently available.

The portion of the book certain to attract the most discussion is the final section entitled, "The Psychological Interpretation." (It has already received one and one half columns in the September 12th issue of *Time*.)

Canon Dewar briefly discusses extra-sensory perception and psychokinesis. His real contribution lies in the way in which he relates the "natural" and "supernat-

ural" activity of the Spirit and His "personality" to depth psychology. Here the results of biblical and historical research combine with the author's pastoral experience and psychological insight to break new ground.

One of the more arresting points is discussion of the activity of the Holy Spirit in the individual and group unconscious. This portion of the book should be particularly helpful to Church members undergoing psychotherapy and the clergy who seek to minister to them for it interprets psychotherapy in the

Love does not preclude annoyance—but it makes a big difference in what we do with it.

light of Christian words and symbols. It may also be helpful to clergy reluctant to encourage their people to seek psychiatric treatment. It is Dewar's conviction that psychotherapy is a God-given healing art and that it is the Holy Spirit acting through the therapist and the patient's unconscious, who finally heals the patient.

"The Psychological Interpretation" depends upon the preceding sections of the book, which must be read as a whole. After a brief survey of the meaning of the word "spirit" in the Old Testament the author discusses carefully each of the relevant New Testament passages. The approach is scholarly. The conclusions reached are judicious, if conservative at times. An extremely useful nine-point summary concludes the biblical section of the book and provides a framework within which the historical development of the doctrine is surveyed.

The author finds that with the possible exception of St. Augustine none of the Church fathers did justice to the New Testament experience of the Spirit. Luther, Calvin, and Hooker are evaluated critically. George Fox is taken as representative of radical Protestantism. Each throws light on the work of the Spirit but each fails to see it as a whole. The historical section will be particularly valuable to clergy and students of theology, providing in concise form a much needed survey of the doctrinal development.

One might wish that Canon Dewar were as familiar with Freud and his interpreters as he is with Jung. The author appears to share Leonard Hodgson's view of the Trinity and does not take account of Claude Welch's critique of this interpretation. Much in the final section is frankly suggestive rather than conclusive. Nevertheless, the book as a whole is extraordinarily well done, certain to provoke discussion, and a major contribution to contemporary theology.

ROBERT J. PAGE

The Living Church

Tiny Grain

THE LORD'S PRAYER. An Exposition for Today. By **W. R. Matthews**, Dean of St. Paul's Cathedral, London. Morehouse-Barlow. Pp. 59. Paper, 85¢.

It may be fairly estimated that the Lord's Prayer is not only the most frequently prayed form of devotion, but so the one most frequently written about. This is of course both natural and appropriate.

In *The Lord's Prayer*, W. R. Matthews, Dean of St. Paul's Cathedral, London, writes very simply and directly in 16 brief chapters about this great prayer, taking up in order each of its several petitions and showing their relevance to human need. The chapters appeared in the (presumably London) *Daily Telegraph*, fall of 1958, and, except for the final chapter, are reproduced without change.

This is a book that can certainly be recommended to any Church person who would seriously and devoutly rethink the words which he so often says. It contains some memorable dicta, e.g., "A tiny grain of faith is enough for the first prayer" (p. 14).

It might perhaps be added that this book, though by an English writer, is not an "Importation"; it bears the Morehouse-Barlow name alone on the title page.

FRANCIS C. LIGHTBOURN

n Complete Accord

A DOCTOR'S CASEBOOK IN THE LIGHT OF THE BIBLE. By **Paul Tournier**. Translated by **Edwin Hudson**. Harpers. Pp. 256. \$3.50.

This spring at a seminar structured to help general practitioners with the psychiatric problems they encounter in their practices, I was asked to present the importance of a religious attitude on the part of the physician. Paul Tournier's *A Doctor's Casebook in the Light of the Bible* is a solid approach to this problem.

Dr. Tournier is a Swiss internist-psychiatrist, who has a deep religious faith, and a profound respect for the meaning of life. Throughout the book, the reader is impressed with the evident sincerity of his beliefs. His approach to biblical study for the doctor (as it would be for lawyers, housewives, etc.) originates with his practical concerns, from the questions raised daily by his work, and progresses to the Bible to seek an answer. The theologian, on the other hand, starts from the Bible and moves toward men. He studies it to edification.

Dr. Tournier's approach to the problem is set forth in what he terms "The Two Diagnoses." The first, scientific, is objective, concerned with the nature of the malady and its mechanism. The second, spiritual, is subjective, regarding the deep meaning of the illness, and can be

reached only by the patient through the "climate of spiritual fellowship that we offer him."

While Tournier's use of the Bible is more in the Protestant tradition, his sacramental concept is that of the Catholic tradition. In speaking of man's need of communion with God, he states, "That is what the Sacrament gives: identification with Jesus Christ, and so, real communion with God. . . . 'Christ liveth in



me' (St. Paul writes). . . . This is no mere poetic symbol as the rationalists claim; it is a living reality nourishing the soul."

The section on "The Problem of Magic" is most fascinating and helpful. Sometimes, his interpretation of various scriptural passages may seem unique, some overly interpreted, but in general, his use of the Bible is good. One excellent chapter is on "The Meaning of the Instinct of Sex," which should provide direction for clergy (and doctors) in pre-marital and marital counseling. It is good to have a man of science write: ". . . the truth is that true faith and science are in complete accord, and ought to be joining forces to deliver man from the temptation of magic."

The value of this book is not limited to physicians. The inspiration of Dr. Tournier's writing will be an important resource to our clergy, and complement the thinking of others concerned with helping people.

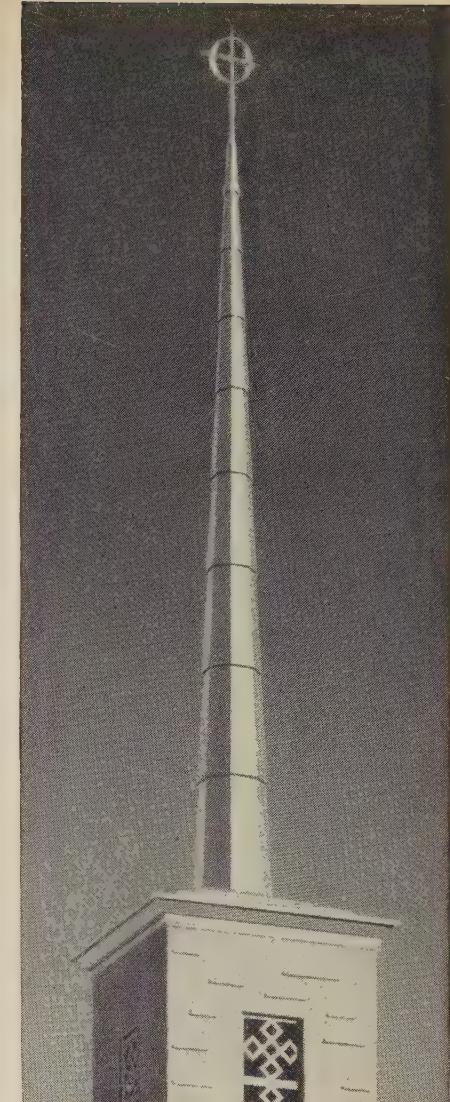
JUDSON S. LEEMAN

Personal Experience

JESUS AND THE TRINITY. By **Walter Russell Bowie**. Abingdon Press. Pp. 160. \$2.75.

Here is a book on the Trinity intended for the layman. It is easy, pleasant reading, for its style is simple and direct. On the whole, the message of this book about the Trinity is a simple one, too. The author sees the necessity for an historical and theological development of the doctrine of the Trinity, but above all he states that our approach to the triune God must be through "that threefold awareness of God which Christian experience feels and by which it is possessed."

The author himself generally advocates



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SAMPLES**

an essential, not just a modal or operational Trinity, and he feels that it is only through our personal experience of Jesus that this essential Trinity can be reached. So it is that this book is entitled, "Jesus and the Trinity." There are some especially good remarks in the chapters on "The Nicene Creed" and the "Living Consequences of the Creed."

While it can be said that Dr. Bowie sees the necessity of theological explications of the doctrine of the Trinity, most of his time is spent in pointing out the shortcomings of such explications. He follows what seems to be a current pattern in making deference to Augustine but not trying hard enough in a sympathetic way to show the real significance of Augustine's insights. He dismisses Augustine's suggestion that the Holy Spirit is love on the basis that that would make *one* of the three Persons of the Trinity a *relationship*. But no discussion is given to the historically held view that all three Persons are nothing but relations to each other. In this day of "internal relations" it is hard to see how such dismissals can occur out of hand. Again the doctrine of the circumcession (or interpenetration of the Three Persons) is not handled as adequately as is necessary to show its true theological significance, and one wonders on just what criteria the author feels that "*the words recorded* and *some* of the scenes described in . . . John were not what men and women would have seen and heard with their actual eyes and ears. . . ." (Italics mine.) Are the "first three Gospels" really "more nearly historical" than the "last"?

ARTHUR A. VOGEL

In Brief

PROCESS AND REALITY. An Essay in Cosmology. Gifford Lectures Delivered in the University of Edinburgh During the Session 1927-28. By **Alfred North Whitehead**, F.R.S., S.C.D., LL.D., Fellow of Trinity College in the University of Cambridge and Professor of Philosophy in Harvard University. Macmillan. Pp. xii, 545. \$6.50. Fifth reprinting, 1960, of a now standard work, originally copyrighted 1929, with copyright renewed 1957. Alfred North Whitehead (1861-1947), philosopher, mathematician, and prolific author, was one of the intellectual lights of his time.

Book Received

THE EARLY MIDDLE AGES. By **Bernard Guillemain**. Translated from the French by **S. Taylor**. Hawthorn Books. Pp. 128. \$2.95. (Volume 76, Twentieth Century Encyclopedia of [Roman] Catholicism.)

GOD'S IMAGE IN US. A Meditation on Christ's Teachings in His Sermon on the Mount. By **Edward N. West**. World Publishing Co. Pp. 181. \$3.50.

THE MAN NEXT TO ME. An Adventure in African Medical Practice. By **Anthony Barker**. Harpers. Pp. 175. \$3.50.

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BEYOND LIBERALISM

Continued from page 15

they were failing to find the secret of the book or to explain its character as a whole (Lightfoot, Sanday, Stanton, Bernard). Scott Holland, in Hoskyns' view, had excelled all the more recent writers on the Fourth Gospel by approaching it with theological insight and by recovering the theological interest of Westcott. Holland's greatness lay in the fact that he did not treat the Fourth Gospel as a problem; rather did he find that the Synoptists were a problem, in that they left so much unexplained, and that John gives the clue to their meaning and unlocks their secrets.

Hoskyns argued that the Fourth Gospel was written against the false spiritualizing of Christianity which the first Johannine Epistle describes. The evangelist says, "Back to history." The Word was made flesh. It is in the flesh of the Son of God that salvation comes. There is no passing beyond it — no substitution of "spirituality" for it, or adding "spirituality" to it. But the history is not to be studied, proved, or enjoyed as something intelligible in itself, for it is intelligible only when it points beyond itself to God. "The flesh profiteth nothing": yet, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

It has been a serious criticism of Hoskyns that he virtually ignored the Hellenistic background of the Fourth Gospel. He concentrated on the relation of the book to rabbinic teaching, to the Old Testament, and to the rest of the New Testament, excelling in the way he shows how themes scattered and implicit in the first three Gospels became explicit in the Fourth. It is a no less serious criticism that, the problem of authorship receiving little examination, questions about historicity are somewhat evaded. Allowing that history means fact plus meaning, and that the Fourth Gospel is concerned with meaning, it is none the less inevitable to ask, more pressingly than Hoskyns ever asked, what happened and what does the evangelist himself believe to have happened. It is here that we see a weakness which has been more and more apparent as biblical theology has advanced. . . .

In the 1930s the recovery of the Bible was very consciously felt in many ways within the Church of England. There was the shift of interest from criticism to theological exposition. There was the new grasp of the Old Testament not as an episode in the development of religion, but as the story of God's redemptive acts from Moses to the Messiah. There was the new grasp of the unity of the Bible arising from the appreciation of the single theme of redemption and the redeemed people of God which runs

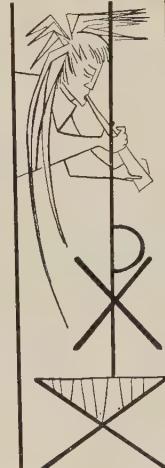


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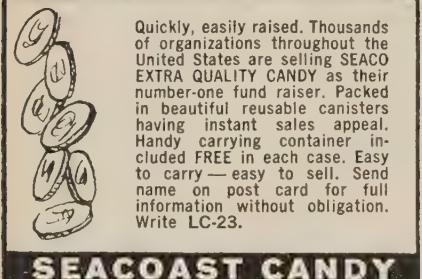
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through it. There was the new realization of the unity between the historical Jesus and the apostolic preaching and theology. There was the tendency to see the New Testament not as a patchwork of different interpretations, but as possessing in the apostolic preaching an inner core of unity: a theme which had considerable vogue through the influence of C. H. Dodd. The effects of biblical study were passing powerfully to many of the parochial clergy and the teachers in the schools. The idea of the interpretation of Scripture by Scripture became prominent, and if Hoskyns' *Fourth Gospel* was one signal illustration of it, another was seen soon after in L. S. Thornton's *The Common Life in the Body of Christ* (1942), a massive work of New Testament interpretation, without the typological eccentricity subsequently to appear in Thornton's writings....

Within this biblical movement the doctrine of the Church had a big place. It came to be more and more perceived that the Gospel and the Church belong together, and are a part of one another. It followed that Evangelical Churchmen became more aware of the Church's place within the Gospel. It followed also that High Churchmen, while finding the importance of the Church to be vindicated, tended to see it less as the extension of the Incarnation with the Bible to justify its origin, and more from within the Bible itself as the elect race and the Body of Christ. The tendency was both enhanced theologically and brought within the practical life of the Church by the "liturgical movement," for the first impact of this movement came to England from the Continent in this period, and was made widely known through Fr. Gabriel Hebert's influential book, *Liturgy and Society*. The Liturgy was now seen less exclusively in the doctrinal categories of presence and sacrifice, and more comprehensively as the whole mystery of Christ recapitulated in the rite. Within the Liturgy the divine action in consecration, sacrifice, and communion was seen to be joined with the ministry of the divine word in Scripture and sermon. Together, biblical and liturgical revival has brought a greater unity within the Church of England. . . .

The story of biblical theology has run on beyond the half-century which we are studying, and it runs on still. Its achievements have continued long enough to create in turn some formidable problems. It has been possible for theology to concentrate upon the exposition of the Bible "from within," so that its relation to other categories of thought can be evaded. It has been possible so to conduct theological exposition of the Bible that questions of history are treated with less seriousness than is due to them. Both these tendencies invite reactions and revenges, creating the problems which theology now has to face.

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PEOPLE and places

Appointments Accepted

The Rev. James M. Andersen, formerly in charge of the Church of the Atonement, Brooklyn, will on November 15 become rector of the Church of the Redeemer, Astoria, N. Y. Address: 14 Crescent St., Astoria 2.

The Rev. Edwin D. Baker, formerly rector of Mary's Church, Jersey City, N. J., is now chaplain of Westfield State Farm, Bedford Hills, N. Y.

The Rev. Francis S. Bancroft, III, formerly rector of St. Peter's Church, Mountain Lakes, N. J., will on October 16 become vicar of St. James' Church, Ridgefield, N. J.

The Rev. Robert L. Baxter, Jr., formerly rector of St. Michael's Church, Yakima, Wash., is now associate rector of the Church of the Epiphany, Seattle. Address: 1811 Thirty-Seventh Ave., Seattle 22, Wash.

The Rev. William E. Blottner, formerly assistant at St. Timothy's Church, Catonsville, Md., will on October 15 become assistant at St. Michael's Church, Bon Air, Va.

The Rev. Henry H. Choquette, formerly rector of Christ Church, Madison, Ind., is now assistant at St. Anne's Church, Lowell, Mass. Address: 243 Esmond St.

The Rev. Bayard S. Clark, formerly rector of Bartholomew's Church, Nashville, Tenn., will on October 16 assume his duties as a canon of Washington Cathedral.

The Rev. Mr. Clark went to St. Bartholomew's Church in 1955, when it was a mission congregation meeting in the school auditorium. He has been very active in Nashville in the social service field as well as in diocesan work.

The Rev. Ralph Edwards, who was recently ordained deacon, is now curate at Christ Church, Reading, Pa. Address: Box 1094, Reading.

The Rev. Lyle E. Hampton, formerly vicar of churches at Blue Rapids, Marysville, and Irving, Kan., is now assistant at St. Paul's Church, Kansas City, Kan.

The Rev. J. Robert Hanson, formerly assistant at St. John's Church, St. Paul, Minn., is now rector of Grace Church, Everett, Mass.

The Rev. John M. Kettlewell, formerly assistant rector of Bethesda Church, Saratoga Springs, N. Y., and chaplain to Episcopal students at Skidmore College, has for some time been rector of St. Mark's Church, Geneva, Ill. (The Kettlewells also announced the birth of their first child, Julia, in June.)

The Rev. Dr. Hanford L. King, Jr., formerly rector of St. James' Church, Bozeman, Mont., is now rector of Emmanuel Church, Rapid City, S. D. Address: 722 Franklin St. During his 10 years as rector of St. James' Church, Dr. King has been active in diocesan affairs, serving as an examining chaplain, as well as a member and chairman of several departments.

The Rev. John E. Kinney, formerly rector of St. Thomas' Church, Eustis, Fla., and honorary canon of Holy Trinity Cathedral, Tokyo, is now associate professor of English literature at the State University of New York. Address: Box 233, Lakewood 1, N. Y. Canon Kinney served for many years as a chaplain (Colonel) in the U. S. Army.

The Rev. Keith Kreitner, formerly rector of Trinity Church, St. Charles, Mo., will on November 1 become vicar of St. Paul's Chapel, Tucson, Ariz., and chaplain to Episcopal students at the University of Arizona. Address: 1220 E. Fourth St., Tucson.

The Rev. Albert E. Martin, formerly rector of St. Matthew's Church, Jersey City, N. J., will on October 23 begin work at the Church of the Incarnation, West Milford, N. J., and the Church of the Good Shepherd, Ringwood Manor. Address: Marshall Hill Rd., Hewitt, N. J.

The Rev. B. Franklin Peterson, formerly rector of All Saints' Church, Highland Park, N. J., is now rector of Trinity Church, Lewiston, Maine. Address: 9 Curtis St.

The Rev. Donald L. Rhaesa, formerly assistant at the National Town and Country Institute, Roanridge, Mo., will on November 1 become rector of the Church of St. Michael and All Angels, Mission, Kan.

The Rev. Edward C. Rutland, formerly associate rector of St. George's Church, Arlington, Va., will on November 1 become rector of the Church of the Epiphany, Fourth and Maple Sts., Independence, Kan.

The Rev. Kenneth B. Samuelson, formerly rector of St. Alban's Church, Arcata, Calif., is now assistant at Trinity Cathedral, Sacramento, Calif. Residence: 2523 N St.; office: 2620 Capitol Ave., Sacramento 16.

The Rev. Frederick K. Smythe, formerly rector of All Saints' Church, Valley City, N. D., is now in charge of Indian work for the missionary district of North Dakota and is general missionary for the west. Address: 1602 Monte Dr., Mandan, N. D.

The Rev. William E. Thomsen, Jr., formerly rector of St. Paul's Church, Smithfield, N. C., is now rector of Glebe Church, Driver, Va., and St. John's, Chuckatuck. Address: Driver, Va.

The Rev. Gale D. Webbe, formerly rector of St. Mary's Church, Daytona Beach, Fla., will on October 15 begin work as rector of the Church of the Incarnation, Highlands, N. C.

Women

Miss Mary Bigelow, formerly at work in the missionary district of Nevada, is now director of Christian education at Christ Church, Dearborn, Mich.

Miss Mary L. Hotchkiss, formerly a student at Windham House, New York, is now director of religious education at Bruton Parish, Williamsburg, Va.

Miss Hedwig Zorb has been reappointed headmistress of St. Paul's School for Girls, Walla Walla, Wash. Miss Zorb held this position for 17

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years until her resignation in 1958. She recently headed the mathematics department at Iolani School, Honolulu. Miss Marjorie Sallie, who succeeded Miss Zorb at St. Paul's, resigned this summer.

Armed Forces

Chaplain (Lieut. Col.) R. D. Kirsch, formerly addressed at Fort Bliss, Texas, may now be addressed at HQ 4th Armored Division, APO 326, New York.

Adoptions

The Rev. Edwin L. Bishop and Mrs. Bishop, of St. Mark's Church, Tonopah, Nev., announced the adoption of a daughter, Victoria Elizabeth, born July 10, 1960.

Births

The Rev. David R. Covell, Jr. and Mrs. Covell, of St. Thomas' Church, Trenton, Mich., announced the birth of a son, David, on April 12.

The Rev. A. A. Nield and Mrs. Nield, of St. Thomas' Church, Battle Creek, Mich., announced the birth of a daughter, Sandra Lee, on August 25.

The Rev. Clarence C. Pope, Jr. and Mrs. Pope, of St. George's Church, Bossier City, La., announced the birth of their first child, Juliet Haley, on August 3.

Mr. and Mrs. Lon Tetrick announced the birth of a daughter, Catherine, on August 25. Catherine has a brother, age two. Mr. Tetrick is in his second year of study at CDSP.

The Rev. Beverley D. Tucker, Jr. and Mrs. Tucker, of Old Donation Church, Bayside, Va., announced the birth of their second daughter, Eleanor Lile, on July 30.

Other Changes

A year's leave of absence has been granted by the Presiding Bishop to Dr. Thomas P. Govan, executive chairman for faculty work in the National Council's Division of College Work. Dr. Govan will be visiting professor of American history at Brown University, Providence, R. I.

Dr. Govan, educator and historian, is the author of a recently published biography of Nicholas Biddle and also is one of nine Southerners who contributed to a book published in September by the University of North Carolina Press, *The Southerner as American*.

The Rev. Edward O. Moore, vicar of St. Matthew's Church, Rapid City, S. D., has joined the staff of the National Town and Country Church Institute at Roanridge. Address: R.D. 3, Box 371, Parkville, Mo.

The appointment was in the nature of a sabbatical educational leave from his work as a domestic missionary.

Degrees Conferred

Bishop Donegan of New York received the honorary degree of doctor of divinity from the University of King's College, Halifax, Nova Scotia, recently.

Engagements

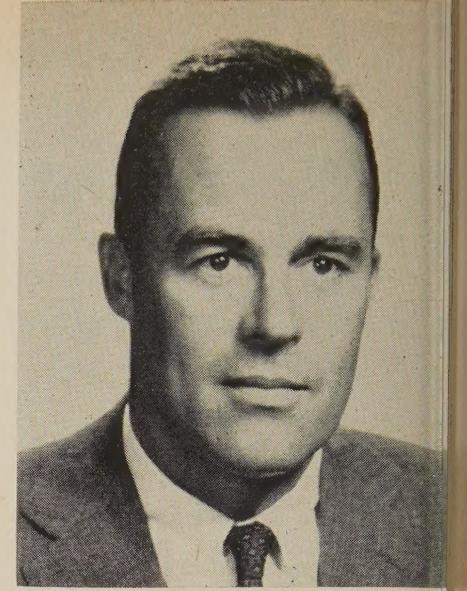
Miss Alice Thornton Dashiell, daughter of Mrs. Phillip Thornton Dashiell, Kennett Square, Pa., and the late Mr. Dashiell, and the Rev. John Keener Mount, Jr., associate professor of pastoral theology at Nashotah House, will be married on November 3. Miss Dashiell is a graduate of the school of social work at the University of Pennsylvania.

Laymen

Mr. Archer Harman, Jr., headmaster of Peck School, Morristown, N. J., will become headmaster of St. George's School, Newport, R. I., on July 1, 1961. At that time he will succeed the Rev. William A. Buell, who will retire after serving as headmaster for 10 years. Mr. Harman was chosen from a list of about 200 persons being considered for the position.

Mr. Carl L. Obenauf, formerly executive director of Grace Hill House, St. Louis, Mo., will on October 30 become executive director of Youth Service in Tennessee, Inc. Address: 910 McCall Bldg., Memphis.

Col. Charles W. Van Way, Jr., a member of St. Alban's Church, Washington, has been named



Mr. Harman: Chosen from 200.

acting dean of students at the American University, Washington. He joined the full-time faculty in 1956 and was named assistant dean of students and foreign student adviser in 1959. Col. Van Way pioneered in the development of the ground warning nets now widely used by the armed forces.

Prof. Harry Clay Yeatman, of the biology department of the University of the South, has been invited to take part in a survey of the Gulf Stream being conducted this fall by the Woods Hole Oceanographic Institute. Dr. Yeatman will study plankton.

Depositions

Herbert Ralph Higgins, presbyter, was deposed on September 16 by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Changes of Address

The Rev. Charles C. Jones, chaplain of Episcopal City Mission, Milwaukee, formerly dressed on W. Walnut St., may now be addressed at 1526 N. Thirty-Ninth St., Milwaukee 8.

The Rev. W. Christian Koch, formerly addressed at 1100 Broadway, New Orleans 18, should now be addressed at Box 129, Santa Fe, N. M.

The Rev. William W. Reed, vicar of St. Augustine's and St. Christopher's Chapels of Trinity Parish, New York, may be addressed at 48 Henry St., New York 2.

The Rev. R. Archer Torrey, formerly addressed in Seoul, Korea, may now be addressed at Augustine's College, Canterbury, Kent, England. He will be back at St. Michael's Theological College, Korea, next July. Of interest to contributors to The Living Church Relief Fund is the news he gives about the Korean theological college:

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Seminaries

The Rev. Barton M. Lloyd, formerly vicar of St. Stephen's Church, Birmingham, Mich., is now associate professor of pastoral theology at Virginia Theological Seminary, Alexandria, Va.

The Rev. Dr. John W. Turnbull, formerly warden of the Episcopal conference center of the diocese of Texas, Austin, Texas, has for some time been assistant professor of Christian ethics at the Episcopal Theological Seminary of the Southwest, Austin. Address: 606 Rathervue Pl., Austin 5.

DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

The Rev. Roelif Hasbrouck Brooks, rector emeritus since 1954 of St. Thomas' Church, New York City, died on September 24th at the age of 85.

Dr. Brooks was born in Poughkeepsie, N. Y., in 1875. He was graduated from Columbia University in 1900. He studied at the General Theological Seminary, and at King's College, Windsor, Nova Scotia. Doctorates awarded to him include: S.T.D. (Hobart, 1924), S.T.D. (Columbia, 1930), D.C.L. (University of the South, 1935), and D.D. (Trinity College, 1940). He was ordained to the priesthood in 1903.

Dr. Brooks served as curate at St. Michael's Church, Brooklyn, N. Y., from 1902 until 1903, and as curate at Church of the Messiah, Brooklyn, from 1903 until 1906. He was rector of St. Paul's Church, Albany, N. Y., from 1906 until 1926, serving as priest-in-charge of St. Stephen's Church, Elsemere, from 1923 until 1926. In 1926 he became rector of St. Thomas' Church, New

York City, and served there until his retirement in 1954.

Dr. Brooks was a deputy to General Convention eight times between 1919 and 1952. He was a trustee of the General Seminary and of the Cathedral of St. John the Divine, New York City. He was a retired Brigadier General (Chaplain) in the New York State National Guard, and a recipient of the King's Medal "for service in the cause of freedom" for service to men and women of the British armed forces during World War II. He was a Past Grand Chaplain of the Grand Lodge of Masons of the state of New York. He was on the board of managers of the House of the Holy Comforter, in New York, and was a vice president of the Seamen's Church Institute of New York.

According to the New York *Times*, all but one of the stained glass windows in St. Thomas' Church were installed during Dr. Brooks' tenure, as well as a World War II memorial in the main vestibule. Another project completed during his rectorship was the educational building for the St. Thomas' Church Choir School, in downtown Manhattan.

Dr. Brooks is survived by his wife, Julia, a son, John, and four grandchildren.

The Rev. Andrew Stanton Gill, retired priest of the diocese of Ohio, died in Cleveland, Ohio, on August 16th.

Mr. Gill was born in Byng Inlet, Ontario, Canada, in 1882. He was ordained to the priesthood in 1917, and served churches in the dioceses of Michigan and Northern Michigan from 1917 until 1931. He was a United States chaplain in 1918 and 1919. He served as rector of Emmanuel Church in Cleveland from 1931 until his retirement in 1952.

Mr. Gill is survived by his wife, Mae, his daughter, Mrs. Herbert Jenkins, and by two sons, Andrew S. Gill, Jr., and Robert A. Gill.

The Rev. Harry Sheppard Musson, retired priest of the diocese of Kentucky, for 37 years the rector of Church of the Advent, Louisville, died in Louisville on August 18th, at the age of 86.

Mr. Musson was born in Toronto, Canada, in 1874, and studied at Trinity College, University of Toronto. He was ordained to the priesthood in 1901. He served the Church of the Holy Innocents, Indianapolis, from 1901 until 1905, and was rector of Church of the Advent, Louisville, from 1905 until his retirement in 1942.

Mr. Musson was a deputy to General Convention five times between 1922 and 1937. He was for several years president of the standing committee of the diocese of Kentucky, and served on the board of trustees of the University of the South. His wife, the late Gertrude Aldrich Dudley, was the daughter of the second Bishop of Kentucky.

The Rt. Rev. Charles Clingman, retired Bishop of Kentucky, writes: "I . . . wish to bear my testimony to the greatness of his life and ministry. . . . There were times when my policies and plans did not commend themselves to him. . . . When the decisions were made he stood by loyalty: many times he was a great source of strength to a beleaguered bishop. God grant him peace and joy."

He is survived by two sons, the Rev. H. Shepard Musson, Jr., and T. Dudley Musson, and by five grandchildren.

The Rev. John Armistead Welbourn, retired priest of the diocese of Kyoto, died in Leesburg, Va., on August 31st.

Mr. Welbourn was born in Baltimore, Md., in 1875. He received the bachelor's degree at Johns Hopkins University and the master's degree at George Washington University. He was graduated from the Virginia Theological Seminary in 1899 with the B.D. degree. He was ordained to the priesthood in 1900.

Mr. Welbourn was a member of a seminary class which, of 17 members, sent six to foreign fields and three to western missionary districts. He served for 28 years in the dioceses of Tokyo and Kyoto, in Japan.

Mr. Welbourn is survived by his wife, the former Margaret L. Fishburne.

James Hamilton Pollard, a junior at Duke University, and son of the Rev. William G. Pollard, died in an automobile accident near Whitwell, Tenn., on August 15th. He was 20 years old.

The Rev. Dr. Pollard is director of the Oak Ridge Institute of Nuclear Studies, and is founder of St. Stephen's Church, Oak Ridge, Tenn. Dr. Pollard is a trustee of the University of the South, and a faculty member of the graduate school of theology there.

Mr. Pollard is survived by his father and mother, and three brothers, William G. Pollard, III, Arthur Lewis Pollard (a student in the graduate school of theology), and James A. Pollard.

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MP 6:45, EP 6; C Sat 5-7

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Fri 10:30; Other days 7:30; C Sat 5

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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C Sat 4:30-5:30, 7:30-8:30

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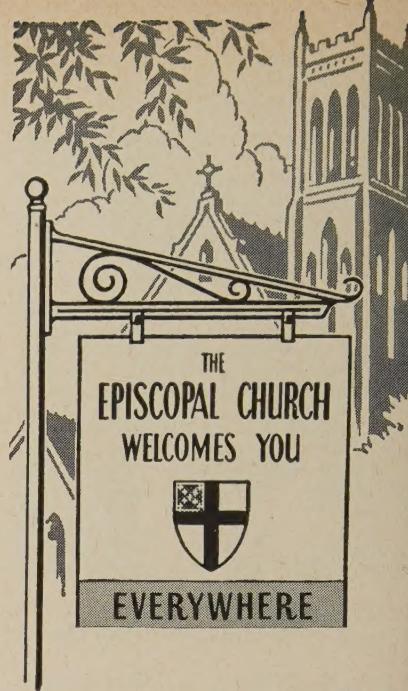
Rev. John Heuss, D. D., r

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St. Paul's Chapel Wednesday 12:30

CHAPEL OF THE INTERCESSION

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Rev. C. Kilmer Myers, v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5



NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL

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& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30

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Fri 8; Holy Unction 2d Thurs 10:30; C Sat 10:30

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WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS'

(near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

KEY

Light face type denotes AM, black face

PM; add, address; anno, announced; AC, Anti

Communion; appt, appointment; B, Benedictine

C, Confessions; Cho, Choral; Ch S, Church

School; c, curate; d, deacon; d. r. e., director

of religious education; EP, Evening Prayer;

Eucharist; Ev, Evensong; ex, except; IS, fifth

Sunday; HC, Holy Communion; HD, Holy Day

HH, Holy Hour; Instr, Instructions; Int, Inter

cessions; Lit, Litany; Mat, Matins; MP, Morning

Prayer; P, Penance; r, rector; r-em, rector

emeritus; Ser, Sermon; Sol, Solemn; Sta, Ser

tions; V, Vespers; v, vicar; YPF, Young Peop

le Fellowship.